

Light of Truth

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NO. 5



DR. J. LUYs.

An Exponent of the
Philosophy of Life.

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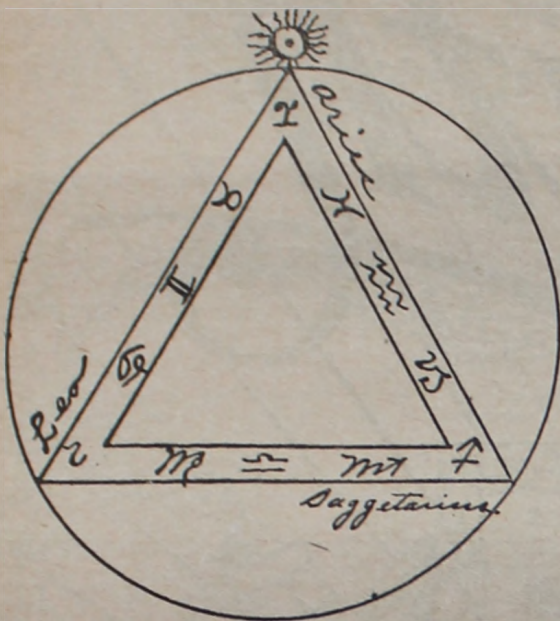
Department of Astrology

EDITED BY Julius Erickson

Persons desiring information on subjects connected with this department will address their communications Julius Erickson, 3001 1/2 St. Vincent Ave., St. Louis, Mo.

PART V.

will now be necessary to examine the following illustration :

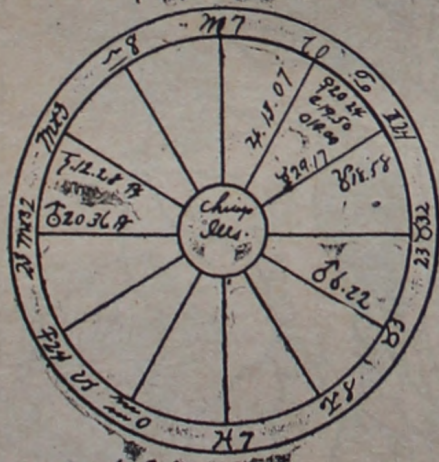


Cut No. 4.

This is typical of the good fortune and eventual success of the Saggiarius, or Jupiter man, (Jupiter rules Saggiarius), "his arm," metaphorically his "cause," was made strong by the ruler of his sign being placed in the royal sign of the Lion, one of the leading signs in the "fiery trine" previously explained; and being signified by the sign of the "Archer" denoted his success as a "hunter" or candidate, which was verified on election day exactly and in the identical manner I predicted on July 20th.

When Bryan was nominated the heavens had assumed the following positions :

3.20 PM
6.09 Noon March
+ 9.11
Siderial Time 7.16
+ Past Noon 3.20
10.36
July 10th 1896



When H. J. Bryan was nominated by acclamation, 3.20 P.M. July 10th 1896

The malicious, evil sign Scorpio was rising. Jacob in blessing his twelve sons clearly describes this sign and its evil nature in the following language. (Gen. 49, v. 17):

"Dan shall be a Serpent by the way, an adder in the path that biteth the horse heels so that his rider shall fall backward."

The spirit conferred by this sign is that of the "fighter," for it is presided over by Mars, the fierce "war god," herald of strife, bitterness, contention, riot, etc., and it is singular, in view of this fact, that the other side so soon raised the cry of anarchy, riot, disorder, etc. The ascension of this sign carried the spirit of a "fighter," and well did Bryan exemplify that characteristic. But the inner spiritual meaning of that sign was defeat and disaster. In order to explain this it



[NOTE.—This period coincides approximately to the time the Jews set up the image of the "Golden Calf" worship. Which was really a ceremony symbolizing the entry of the Sun into the constellation Taurus, the bull, or calf, which at that time occupied the spring equinox. Taurus therefore metaphorically assumed the bright "golden hue" of the Sun and became the "golden calf" of sacred history.]

Let "E" represent the spring equinox and eastern horizon at a period about 3,000 years B. C. By glancing at "W" you will see the constellation "Scorpio" at the autumnal equinox. The symbols in the narrow circle represent the order of the signs contrasted with the positions of the constellation in the inner circle. These signs have precessed at the annual rate of 50.2" until at present the constellations and signs do not agree. At the period referred to in figure 4 the Sun in his yearly course through the Zodiac came to "Taurus" in the sign "Aries" at the spring equinox, and as the Sun rose in Taurus; Scorpio set opposite and passed below the earth into the darkness of "night." At that time Scorpio marked the dividing line between Summer and Autumn for its position was at the Autumnal equinox. But he was not destined to hold this proud position forever, for about 2,000 years later by the precession of the equinox he "fell backwards" and was "cast down" and out of his commanding post and condemned to wander for about 25,000 years, (the time it takes the Zodiacal signs to make a complete revolution), ere he regains his glory. Now he marks the middle of Autumn and as the Sun transfers the influence of Summer to the waning days of Autumn's scene and yellow, occasionally the days are very hot and close; metaphorically they "crawl backwards" as though to enjoy a few brief hours in the life giving sunshine of Summer's voluptuous embrace. But Scorpio must be revenged for having been "cast out" and he awaits his opportunity. As the Sun passes through Scorpio and enters Saggiarius the horse-man, (and hunter), he becomes his "rider," then as night approaches, Scorpio sets, head first, and dips below the vanishing horizon, and as he goes down he metaphorically "bites the horse's heels" so that his rider falls backward," i. e., Sun in Saggiarius sets also, or "falls." Hence for this piece of treachery Scorpio enjoys the distinction of being the "sign of treason" and of malignant influence. But as Saggiarius sets, he turns on his foe as they go down together and discharges his arrow (rays of light) full on the declining form of Scorpio setting in the twilight's increasing gloom, and conquers his ancient foe. The following cut will illustrate this clearly :



This cut represents the position now occupied relatively by the signs and constellations, it being remembered that by precession the signs and constellations have changed from positions in cut No. 4. Now turn this cut around so that S represents the west, or sunset, and you see the representation of the "hunter" or Saggiarius shooting at Scorpio. These two signs were opposed to each other in the last campaign, and to the competent Astrologer clearly signified the spirit and results conferred by each sign. It will be well to remember, that although the stars composing a particular sign no longer hold the same point, the spirit or essence of that particular point remains ever the same, and may be compared to the "spirit" of memory, for who amongst my readers can not remember vividly, some distinctly impressive scene enacted in their lives long ago? The fact and act have long since passed away, but the memory remains as distinct as the impression made upon the mind at the moment of occurrence, and will remain as long as consciousness exists. The "spirit" is there and stands ready to obey the call of mind, reportraying in vivid, living colors the scenes of the past. So too, the points in the ambient remain ever the same, though the stars which composed it have long since "loosed their bands."

With this explanation of the "spirit" of the signs we will proceed to examine each of the 12 signs.

These twelve signs correspond to the 12 months of the year; and it is probable that their astrological efficacy or signification were discovered to the natives of the oriental regions by the following observations :

The first sign, Aries, (March) denotes that about the time the Sun enters into that part of the ecliptic the lambs begin to follow the sheep.

On the Sun's approach to the second constellation, Taurus, (April) the bull, the cows are about to bring forth their young. The third sign, Gemini, (May) was originally two kids, and signified the time of the goats bringing forth, as these animals generally produce two at a birth while the former, the sheep and the cow, commonly produce only one.

The fourth sign, Cancer, (June) the crab, an animal that goes sideways and backwards, was placed at the northern solstice, the point where the Sun begins to turn back again from the north to the southward. The fifth sign, Leo, (July) the lion, as being a very furious animal, was thought to denote the heat and fury of the burning Sun when he has left Cancer and entered the sign Leo. The succeeding constellation, and sixth in order, received the Sun at the time of ripening corn and approaching harvest; which was beautifully expressed by one of the ancient female reapers with an ear of corn in her hand, viz., Virgo, (August) the virgin. The ancients gave to the next sign, Scorpio, two of twelve divisions of the Zodiac. But this did not symbolize the season as it should, hence scorpio was superceded by another, and at the Autumnal equinox the days and nights are equally balanced hence the asterism of the maid holding the balanced scales, emblem of justice.

To be Continued.

PSYCHIC

The Society search is alre beyond the li A celebrated recently nari new astron and he say year man ha of the comp regarded suc the scientis in the ver knowledge unattainabl analysis, ar to the attai that comp and classi toward pr the power is only a sistence in

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PSYCHIC PROBLEMS

By LILIAN WHITING.

No. 2.

The Society for Psychological Research is already pushing its discoveries beyond the limits of the physical world. A celebrated British astronomer has recently narrated the beginning of the new astronomy as dating only to 1859, and he says that previous to that year man had not only been ignorant of the composition of the stars, but had regarded such ignorance as final. Even the scientist of that period argued that in the very nature of things any knowledge of the heavenly bodies was unattainable. Then came spectrum analysis, and the unattainable changed to the attainable, and the very elements that compose the stars were discovered and classified. This instance goes far toward proving that nothing is beyond the power of the spirit to achieve. It is only a question of time and of persistence in the right direction.

The fundamental truth of life—in the sense of even intellectual progress and material prosperity—is to realize ourselves as spiritual beings whose real (or psychic) body has attracted a temporary casing of matter in order to fit it for contact with a material environment. But that, as in reality one is a spiritual being, having to do with spiritual forces, all knowledge is potentially his own, man should affirm, as did Jesus, "All power is given to me in heaven and on earth." The first condition toward using this power is the realization that it is ours. Now, the knowledge of the planet on which we live, and the knowledge of other planets, is extensively grasped by scientists. The next step, in the natural progress, in the evolution of life is to begin to discern and to achieve knowledge of the next stage of existence. To do this both terrestrial and psychic science contribute. The former has discovered that the atmosphere is pervaded by an inner ether, which is as much more subtle and imponderable than air, as air is than matter. Psychic science discovers that this finer ether is the atmosphere of spiritual life; it is the air that the psychic body may breathe. The law of gravitation governs matter; but the law of attraction governs spirit. The psychic body is formed—it is already pretty well demonstrated—of magnetic and electric forces. In its appearance it is simply a finer, ethereal replica of the physical body, although it is far more the direct result of thought forces. We are often told that the soul makes the body, and we see the incongruity of very beautiful souls in plain or ungainly bodies, and very dwarfed and selfish and unlovely souls in bodies that are fair and beautiful. The assertion is nevertheless true, though its application begins in the real life (that on which we enter at death), and is not a standard in this present rudimentary phase. The noble poet, Spenser, says:

"So every soul, as it is more pure
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit in, and it more freely dight;
For of the soul the body form doth take,
For soul is form, and doth the body make."

Ideally, we know this to be true; practically, it is not true. We see on every hand the Rosamond Vinoy who is pure by reason of soul, and the Mary Garth who is plain and repellent in form; the Hetty Sorrel who has the beauty of an ideal character, and the Dinah Morris whose exquisite soul has no corresponding bodily grace. George Eliot has dramatized this salient truth in her characters with unfailing skill.

But here and now we are learning to live; after death we then begin to live. We are now, all of us, creating our future selves—both our spiritual bodies and the conditions and circumstances under which we will live. Every noble and generous thought and deed; every pure and divine aspiration is reacting on the psychic body, fashioning it, determining its power, contour and appearance in all ages. So each one who hath in him "the more of heavenly light" will "the fairer body procure" in which to enter on the life in the ethereal world. It is no disgrace to a man or woman here not to be beautiful, for heredity—environment—a thousand things act on the body here, and while the quality of soul is distinctly recognizable in a manner by the general aura the soul can not yet act directly enough on the physical body to transform it. On the psychical body it can; the psychical body is determined and created by the soul, and if one is not fair to look upon in the next life it will reveal his failure in the achievement of fairer forces of thought and nobler qualities and aspirations.

The same intimations of another continent that haunted the brain of Columbus now haunt the brain of the psychic researcher regarding the ethereal world, that he "may break a pathway to the unknown realms." This ethereal world lies in the inner ether; it is a counterpart, the corresponding continent, so to speak, of this world. The psychic body withdrawing from the physical enters this ethereal realm and is no longer under the law of gravitation, but under that of attraction instead. It walks the air as we walk the earth. In this ethereal world are the homes, temples of worship, libraries, halls for music, for lectures—all that we have here to facilitate the life of art, of progress, of worship, only on a far nobler scale than ours. The inhabitants of that realm travel by journeying through the air, the motor being thought, which is as much more potent than electricity as electricity is more potent and swift than horsepower. They describe this sensation of "riding through the air" as a delicious one.

The spiritual powers of man are fitted to penetrate into spiritual truths. It might with as much propriety have been said, before the days of the new astronomy that it was unnatural for man to attempt to learn anything of the nature of the heavenly bodies as to assert that it is unnatural for man to push his discoveries of the nature and conditions of life beyond the event of death. As well might it be said that it was "unnatural" to sail the ocean and therefore the art of navigation should not be studied; or that it was unnatural to see the moons of Jupiter and that the telescope should not thereby have been perfected.

The general nature of life falls into the four divisions of the human, the spiritual, the angelic and the celestial. Each draws from the one above it. Each is to a degree companioned by the one above it. Each is a preparation for the succeeding stage.

The Brunswick, Boston.

LILIAN WHITING.

When you feel like enlightening a neighboring skeptic on Spiritualism as to the nature of its advocates, send him "Spiritual Scraps," a book containing high testimony. Price 25 cents.

BUDDHISM AND CHRISTIANITY.

In a defense of his religion the undevotedly written the following side article:

Let us be just and not deny the fact that for full six hundred years before the birth of Christ no universal religious teacher or savior of mankind appeared except Buddha. If Assyrian and Babylonian records are to be accepted as genuine, we find that just at the time of Buddha's birth in Kapilavastu, India, the Jews were returning from their Babylonian captivity. We find a few years before the Buddha's enlightenment the prophets Isaiah, Jeremiah and Ezekiel were changing the beliefs of the older Jewish theology by bringing better conceptions of mercy, peace and righteousness; the prophets Isaiah and Ezekiel, by the grace of Jehovah, prophesying a change of covenant, and illustrating the doctrine of individual responsibility by the parable of sour grapes. The people all over the Asiatic world were at this time looking for a savior. India with its 300 millions of people, China with its 400 millions of people, and the Greco-Roman empire with its 50 or 60 millions of people, were outside the influence of Jewish traditions, which were a monopoly of the Jews, who numbered at that period 42,500 men and women, and who had 7,337 men-servants and maid-servants, and 299 singing men. This was the total population of the Jews at their return from the Babylonian captivity. The God Jehovah refused to recognize the 800 millions of Asiatic Aryans and Mongolians, as the 42,500 Jews were the object of his gracious solicitude. Until the appearance of Jesus Christ, who came to save the children of Israel, the world was left to the tender mercies of Zoroaster, Brahmanical Rishus, Jain Mahavira, Confucius, Lao-tze and Buddha. Zoroaster's beautiful religion was confined to the empire of Persia, the Brahmanical Rishus had their influence over the Indian ascetics, Lao-tze and Confucius had their mystic Spiritualism and moral agnosticism confined to the Celestial Kingdom. No universalism was to be found in any of these systems, and Jewish dogmas are also exclusive as the Vedas of the Brahmins. Buddha alone has the right to be called the Universal Teacher, for he was the first to break the manacles of priest-theologians, to show the stupidity of the ascetics, and to combat the views of the agnostics and materialists.

Buddha's religion has been misinterpreted at all times by the priests. During his life the Brahmins were always engaged in a work similar to the iconoclastic controversies of the present-day theologians.

For eighteen hundred years Christianity has existed, and it is only within the last four hundred years that it has become a missionary religion. Under the form of Spanish and Portuguese Catholic Christianity it has been a curse more than a blessing to the people to whom it was preached by the power of the sword, as was well told by Montgomery:

A rabid race, fanatically bold,
And stooped to cruelty by lust of gold,
Traversed the waves, the unknown world
explored;
The cross their standard, but their faith
the sword,
Their steps were graves; over prostrate
realms they trod.
They worshipped mammon while they
vowed to God.

From the time of Cyril down to the rise of the Mohammedan power Asiatic Christianity had a place in Asia Minor and the adjoining territories; but its early conquest under Cyril, and later on under Constantine, had been made by the power of sword. The Alexandrian school of philosophy owed its destruction to Cyril and his colleagues, and in the streets of Alexandria the

beautiful Hypatia, the woman philosopher, was murdered by the orders of Cyril. Such was the early history of the political conquest Christianity had made in Europe, America and Asia Minor. As a universal religion it did not go carrying the weapons of love and truth to the towering summits of the continent of Asia.

Buddha's mission was one of peace and love, and never within the twenty-four hundred years that his religion has existed has there ever been a drop of blood shed in his name for the propagation of the doctrine that he promulgated. For over one thousand four hundred years it had an existence in India, Afghanistan and the Buddhist territory, and the early Indian Buddhists carried their mission of peace to the far-distant countries of Burma, China, Korea, Tibet, Siam, and the Java Islands. In its peaceful propaganda it avoided controversies and shunned from discussing questions which tended not to the utilization of the religious mind. Buddha's religion is to enslave and emancipate the human mind from ignorance. In the Chinese language there is no word to express the conception of a Creator God, and the Christian workers in China are having a difficult time in trying to get a proper term to express the idea. Four hundred millions of Chinese are thus left out from the Jewish theology; and in India nearly three hundred millions of people, over twenty centuries ago, gave up the creative theory of the world and accepted the evolution theory, which has been brought into acceptance by the researches of Darwin, Spencer, Huxley and others. Inside Christianity as it is taught in schools and churches has no place as a universal religion. Buddha avoided all metaphysics, dogmas, speculations and theories from practical religion. It is waste of time to go into speculations so as to find out the origin of God, the world, etc., and Buddha was eminently practical and taught all people, men and women, to lead a virtuous life of love, righteousness, charity and truth for the emancipation from suffering and misery. He taught that we suffer through our ignorance of the immutable laws of causation, and by ignoring truths of suffering, causes of suffering, cessation of suffering, and the noble way of salvation. Buddha ignored a Creator, as he was the first to teach the principles of evolution, and denied annihilation, as he was the first to discover the great law of causation with its dependents of twenty-four reiterations; and he ignored a separate, permanent ego entity, as he was the first psychologist to discover that everything is undergoing a continuous change in the phenomenal world.

An impartial, fearless study of religion is necessary to find out truth; and in monotheistic, polytheistic, pantheistic, agnostic and transcendental mysticism the student would hardly discover the pure truth. Truth is outside and stands above all these.

THE ANAGARIKA, H. DHARMA-PALA.

609 Fifth Avenue, New York.

IT HAS ENDED.

Recently we gave our patrons an opportunity of doing a little missionary work for the cause, by offering the Light of Truth, inclusive of a premium, for 25 cents, for three months. Instead of taking advantage of this, they began to renew their own subscription with it. Our object was to introduce the paper to new readers—those who had not read the story offered with it. But under such circumstances it is better to continue in the old way.

To know whether your next undertaking will be successful consult the Psychometric Dictionary.

CORRESPONDENCE

NEWS NOTES.

Galveston has a good lyceum.

Ashley camp opens Aug. 15th.

Dr. Dean Clarke has gone east.

Onset has J. Frank Baxter this week.

Onset's wigwam is open to free healing.

Dr. Henry Slade is well again and lecturing.

Dr. D. C. Dake of New York has gone to Onset.

The camp at Summerland Beach closes Aug. 15.

Mr. and Mrs. Lillie have left California, going east.

F. A. A. Heath is located at 71 Dover st., Boston.

Dr. C. A. Andrus contemplates a trip to California.

Mrs. Dr. Allen of Michigan is on a tour through Maine.

Dr. McCreary and wife have returned from Europe.

Mrs. May Drynan of Chicago has gone to San Francisco.

The camp at Merriam park, Minneapolis, closed on the 25th.

Chicago has nearly a dozen Sunday Spiritualist meetings going.

The Peoria (Ill.) camp has Mrs. C. D. Pruden as one of its speakers.

Mrs. Addie L. Ballou was in Chicago attending a woman's congress.

Texas contemplates a southwestern, in addition to its central camp.

Moses Hull will be at Mt. Pleasant Park, Clinton, Ia., till Aug. 12th.

The fire medium, Mrs. Isa Wilson Kayner, is at the Peoria, Ill., camp.

Tomorrow Nettle Holt Harding will be at Earncliffe grove, Lowell, Mass.

Unionville, Mo., has an automatic typewriting medium in J. J. Hopkins.

The N. S. A. granted fifteen new charters during the past three months.

B. F. Underwood has gone on a lecturing tour to Oregon and California.

Howard Streight has located at Mountain View, Santa Clara county, Cal.

Mrs. W. S. Butler of Boston gave a charming entertainment at Onset last evening.

Young's hall, 605 McAllister st., San Francisco, is being enlarged for Spiritual services.

Smithton, Pa., has been stirred up by a visit of Mary E. Stevenson, spiritualistic lecturer.

Rhode Island and Maine are expected to soon join the progressive army in being organized.

Grand Rapids has a twelve-year-old boy medium who understands articles however well hidden.

Miss Hattie H. Danforth, psychic reader and palmist, will be at Lily Dale during August.

Mrs. James Martin of San Antonio, Tex., has gone to California for the rest of the summer.

Anderson camp opened with Mrs. Luther, J. Clegg Wright and Mrs. Lake—a trio hard to beat.

Mrs. A. M. Glading has been interesting visitors to Onset camp with her lectures and readings.

Mrs. Dr. Don McLean (formerly Mrs. Lester) is conducting Spiritual services at Los Gatos, Cal.

C. E. Siegar has located at 215 Cumberland st., Portland, Me. He is open to lecture engagements.

Dr. A. Hasenclever of Chicago has gone to Alpena, Mich. His address there is 419 Oldfield st.

Among the new test mediums in San Francisco are Ida F. Barclay, Mrs. Sealey and Mrs. Henderson.

Debates with the clergy has become a specialty with Smith Warner of Erie, Pa. Is ready for one now.

Mrs. J. Lindsey of Grand Rapids, Mich., is getting ready to visit Clinton and Mt. Pleasant Park camps.

Last Sunday a cottage meeting was held at the home of Mrs. Darling, 53 Marshall st., Providence, R. I.

Annie J. Brennan gave tests at the Arthur Hodges society of Lynn, Mass., recently, which were excellent.

At a recent Sunday grove meeting at Dayton, O., Mrs. Adah Sheehan spoke to a congregation of 800 people.

There will also be a national Spiritual convention at Nashville. It will begin Sept. 23 and last four days.

Mrs. Cora L. V. Richmond has been doing some efficient work at Minneapolis through her soul-stirring lectures.

South Poland, Me., has a Faith and Hope Spiritual association with Mrs. M. C. Kerby as its efficient president.

W. Oliver of Grand Rapids wants to organize the Freethinkers, Liberalists and Spiritualists into a secret society.

The Veteran Spiritualists held a meeting at Camp Progress, Mass., on the 18th, in aid of the home at Waverly.

Dr. N. F. Ravlin has removed to Nos. 1 and 2, Hotel Brunswick, cor. Washington and Ninth st., Oakland, Cal.

Georgiana McIntyre is laboring in Michigan City, Ind., organizing societies and placing them on a working basis.

Mediums with references, who lack engagements, may address Mrs. E. Cherry, 714 N. Washington st., Owosso, Mich.

Texas is proud of Miss Annie Martin as a trance and test medium. She is now at 1028 N. Flores st., San Antonio.

Brooklyn, N. Y., has two good summer workers in George Deleree and A. G. Macdonald. They never tire of well doing.

Mrs. Frank Robinson of Oakland, Cal., is an electrical medium. She lights the gas by snapping her fingers at the jet.

A new acquisition to the Spiritual rostrum in San Francisco is Elder Sovren, until lately a preacher in the A. M. E. church.

Members of the First society of Elmira, N. Y., presented Frank Ripley with a handsome oil painting, writes D. W. Blodgett.

One of the brightest lights in German Spiritualism is Dr. George von Langsdorff, for whom a great future may be prophesied.

Since being in London Mrs. M. E. Cadwallader's health is improving. American cousins are cordially welcomed by England's Spiritualists.

Dr. Willis Edwards has returned to Chicago and has resumed his Sunday services at the hall corner of Washington Boulevard and Ogden avenue.

One of the effects of Lookout Mountain camp meeting will be local organization at Chattanooga, this season. All they need now is an organizer.

Mrs. S. H. Walters of Auburn, N. Y., speaker of the First society, of which S. Comstock Ellis is president, has gone to the central New York camps.

Lyman C. Howe will be at Freeville, N. Y., till Aug. 2d; at Oneida Aug. 4th and 5th; at Lake Brady Aug. 7th and 8th, and at Cassadaga Aug. 12th to 20th.

The genial secretary of the Newburyport, Mass., First society, is Mrs. S. Lowell, whose services are heartily appreciated by well wishers of the society.

From Feb. 6th to March 20th, 1893, the "Southern Cassadaga" Spiritualist Campmeeting association will hold its

fourth annual convention at Lake Helen, Fla.

The sweet singer, Miss Lizzie Sawyer of California, has returned thence after a nine months' absence in Chicago, where she was the guest of Mrs. Jennie Moore.

The "girl orator" of Texas, Lillie F. Miller, was married at Oregon City to D. W. Smith. Both are advertised as speakers for the New Era camp, near Portland, Ore.

At Butte, Mont., seances for materialization are being held without a cabinet. Mrs. Dr. Calder is the medium. The spirits appear spontaneously in all parts of the room.

Materializing seances at Mrs. Waterman's cottage, Lake Brady, are attracting students of the phenomena. E. C. Bacon of 404 Superior st., Cleveland, writes highly of their quality and effect.

The First National Progressive Spiritualist Association of Utah is alive and expects to live ad infinitum, writes O. Burnett, and wishes mediums to give them a call. Headquarters at Salt Lake City.

Cassadaga has somewhat of the cream of the medial fraternity in Maggie Waite, Gordon White, the Bangs sisters, P. L. O. A. Keeler, the Campbell brothers, Maude Gillette and Mrs. Philip Wreidt.

Dr. C. W. Figuers of 623 W. Eighth st., Cincinnati, has started a series of summer meetings at Steve's hall, cor. Fourteenth st. and Central avenue—to be continued till fall, when the doctor returns to Florida.

Mrs. C. D. Pruden, president and pastor of the Washington Union Spiritualist association, Minneapolis, is spending vacation with friends in Ogdensburg, N. Y., where she can be reached by mail for four weeks.

Prof. Richard Young, inspirational violinist and composer of San Francisco, has set A. P. Wilbur's little poem "Oh Spirits Bright and Pure" to a beautiful melody, and the two will ultimately be published together in a book of songs (words and music) designed for use among Spiritualists.

SPIRITUALISTS OF THE U. S. A., GREETING!

By a unanimous vote of the board of trustees of the N. S. A., I am authorized to earnestly appeal to every Spiritualist in America to assist the National Association to defend the wills of Mr. and Mrs. Babe of Washington, D. C.

Mr. Babe several years ago willed all his property to Mrs. Babe, saying at the time that this was only just, as she had assisted to earn it. Mrs. Babe was a mother in our Spiritual Israel; all Washington Spiritualists loved and respected her and she was known far and wide as Mother Babe. She was a faithful, earnest, conscientious Spiritualist and desired her property to go for the promulgation of the truths she loved. She therefore made a will bequeathing to the N. S. A. the major part of her property.

The two wills are to be contested and I now appeal in the name of Justice and Right, in behalf of all the trustees of the N. S. A., to the Spiritualists of America to assist the N. S. A. to defend these wills. Will you help us at once? If you love TRUTH and JUSTICE, NOW is the time to testify to it by your contributions.

Please forward contributions to this office immediately.

FRANCIS BAILEY WOODBURY,
Secretary,
600 Pennsylvania avenue, South East,
Washington, D. C.

Four Quarterlies for one dime—a 16-page illustrated Spiritualist paper for missionary purposes. Good for campmeeting revivals.

AT MAPLE DELL.

The eighth annual session of the National Spiritual and Religious Camp association opened at Maple Dell park, Mantua Station, O., on Sunday, the 18th. In the morning a pouring rain fell to dampen the enthusiasm of those present, and most of the old familiar faces, as well as many new ones, were welcomed in opening address by Chairman M. C. Danforth. The speaker of the day was Hon. O. P. Kellogg, ex-speaker of the house of representatives of Wyoming. Brother Kellogg was one of the pioneers in our cause here forty years ago, and is ever popular with our audiences. He was followed by Dr. F. Schermerhorn with psychic readings, which were quite satisfactory to the audience. In the evening a general reception was held. Maple Dell park contains twenty acres of as picturesque ground as can be found in Ohio. Several new cottages have been built this season and improvements seen on every hand seem to bear out the statement of the board of directors that this camp is in a better position for successful work than ever before.

The steamer that plies on the winding river has been remodeled and its capacity doubled, and a little dredging in one or two places has made it possible to double the length of the course covered. A new bathhouse is also a much appreciated accommodation. The pride of Maple Dell camp is her auditorium, which seats two thousand and has almost perfect acoustic properties. This has also been treated to a new roof. Our people take much local pride, also, in the fact that the new normal training school for Spiritualists which has just successfully closed its first term, was organized here.

Standard dramas will be placed on the stage here every Saturday evening. The first presented will be the "Old Homestead," under the personal direction of Mr. and Mrs. H. A. West, who have been well known in the theatrical profession for thirty-five years, and who will be assisted by excellent local talent. SELIM.

AT LILY DALE.

The Cassadaga Lake Free association camp meeting opened on the 16th at 2 o'clock, the occasion being "Pioneer's Day." About a score of old workers were seated upon the platform and as many more were among the audience, but were too bashful to come forward. Many of these were connected with the first three years of camp life at this point.

The meeting was opened with a short talk by the chairman of the present session, Mr. George H. Brooks, after which Dr. Hicks was introduced as the opening speaker. His remarks were interesting, being directly to the point and were well received.

Following him were Mrs. Purple, Mrs. Bowers, Mrs. Myra Paine, Mrs. Gorton, Messrs. Bowers, Skidmore, Gaston, Merritt and Dr. Carter. Some of these people were at the first session held on the grounds that Mr. and Mrs. Bowers and Mrs. Purple entertained many of the first visitors in the best way possible with nothing but sheds and straw ticks to offer them. Old days were recalled and many pleasant reminiscences given. It is needless to say that the meeting was a most enjoyable one. The music consisted of congregational singing and mandolin and autoharp duets by W. H. and Mrs. Bach.

At 4 p. m. a meeting was held and steps taken in the interest of the children's lyceum and its first session was held Monday morning at 9.

The opening meeting was a success and was attended by about the number usually attending the first meeting. People are arriving on every train and the utmost good fellowship seems to animate all of them. W. H. BACH.

AN INTE

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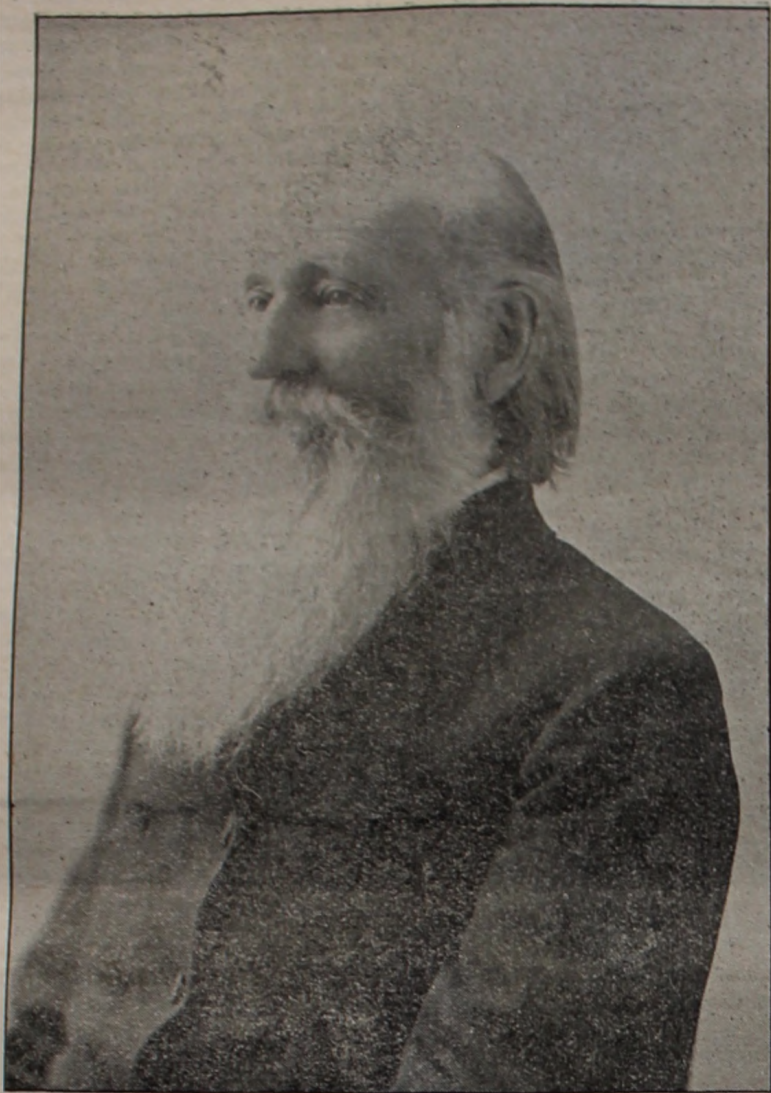
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DR. J. M. PEEBLES.

AN INTERVIEW WITH DR. J. M. PEEBLES.

"Well, doctor, as you are on your third journey around the world, tell us something of what you saw and heard in those distant lands," asked a representative of London Light of Dr. Peebles while in England.

"This globe-girding trip has been more interesting and mentally more profitable than the previous ones. I knew better how to make the most of opportunities."

"How long were you in the colonies?"

"Between two and three months, spending most of the time in Melbourne. Spiritualists met me at the landing in Auckland, and gave me a fine reception in Sydney. New Zealand is the most prosperous country I visited in India, plague smitten and famine stricken. is the poorest; beggars abound in the streets and temples."

"I see by the papers that you lectured during your stay in Melbourne."

"Yes, on Sundays, upon Spiritualism, in the Masonic hall, to very large and enthusiastic audiences. The hall had one thousand three hundred chairs, and these were not sufficient for the audiences. The meetings were managed by Mr. Terry of The Harbinger of Light, and Mr. James Spriggs, conductor of the Children's Progressive Lyceum. The bidding good-bye to those good people and children was one of the saddest scenes of my life. Sixty-one accompanied me to the steamer when leaving, and their gifts and presents were as useful as beautiful. The daily press, especially the Herald, treated me and Spiritualism fairly liberally. It declared, upon the authority of a correspondent, that there were five hundred Spiritualist mediums in the city. The statement, I thought, and still think, an exaggeration."

"Did you visit many of the mediums?"

"Certainly. And some of them, especially Mr. James Spriggs, I found very excellent. The Indian 'Ski' spoke in the independent voice, the light in the

room being only a trifle subdued. Nothing could be more convincing. During these sittings a number of my old friends came, establishing their identity most conclusively. Among these was Stainton Moses ('M. A., Oxon'); his voice, manner and style being as unlike those of 'Ski' or Spriggs, as mine or yours. During the seance he said: 'Tell London Light and all my Spiritualist friends that I am still one of their co-workers and invisible helpers; say to them that we, of the higher life, approve of the coming International Congress of Spiritualists, and ask them to build upon the solid foundation of Spiritualism. There should be no introduction of such side issues as Theosophy and reincarnation, which might evoke endless disputations and possibly unpleasant inharmonies. Spiritualism, with such legitimate branches as the different phases of mediumship, clairvoyance, thought transference, magnetic auras, obsessions, the wisdom and unwisdom of dark seances and lyceum work for the young, will afford themes enough for consideration, elucidation and fraternal discussions. Very soon after the transition I met my divine teachers, and I find spirit life all that I expected, and far more.'

"What about Ceylon? Any Spiritualism there?"

"I have never visited any country, civilized or savage, in which I did not find that Spiritism or spirit converse existed in some form and under some name. The belief is almost as universal as the hope of immortality. Spiritualism in its true and higher aspects is the real 'wisdom religion,' and its antiquity dates back to the time when the first human beings, entering the spiritual world through death signalled back to their fellow mortals. There was recently a haunted house in the suburbs of Colombo which created considerable excitement. The apparition was seen, the voices were heard by many, and tests of identity were given. All Sinhalese believe in the influence of demons or higher spiritual agencies."

"Did you see much of the country?"

"Yes; I cared more to see the scenery, the ruins, and the Buddhist priests of Ceylon than their spiritual phenomena. The old temple ruins of granite and syenite that dot this beautiful island are truly magnificent. Only an intelligent people could build cities and temples of gigantic monoliths, and carve mountains of rock into graceful shrines. The shrine at Anuradhapura was made by King Wolagam Bahu, and dates back to 80 B. C. Colonel Olcott has established 127 Buddhist schools in Ceylon. They are designed to counteract the religiously demoralizing influences of the sectarian missionary schools. The colonel's Buddhist Catechism has passed through 35 editions, and has been a potent agent in arousing the present Buddhist activity of the island. A prince of Siam has recently renounced all royalty, donned the yellow robe, and taken charge of a temple in the suburbs of Colombo. Mrs. Higgins, in this city, has a very interesting school for Buddhist girls. The object is most praiseworthy. I had the pleasure of addressing this school several times, and also of speaking in the Ananda Buddhist college and several temples. Buddhists have no creed. Buddhism, in its beliefs and ethics, is almost infinitely superior to Hinduism. Women's education is among the crying needs in all Oriental lands."

"You spent some time in India?"

"Yes; and nearly four weeks of the time in Adyar, the headquarters of the Theosophical society, of which Madame Blavatsky and Colonel Olcott were the founders—the original founders. The Adyar residence, Oriental and beautiful, is situated upon the banks of the flowing Adyar river, five miles from Madras. I found here the finest and rarest library to which I have ever had access. The friction between Theosophists and Spiritualists is lamented, inasmuch as both, warring against materialism and sectarianism, seek to demonstrate a future conscious existence. The left hand should not war against the right. Modesty is a very commendable virtue."

"Are you a Theosophist, then doctor?"

"If Theosophy means the brotherhood of humanity, developing psychic powers, and studying Aryan literature, I am. But if it means precipitations and infallible Mahatma communications, a portion of which leading Theosophists have pronounced 'fraudulent'; if it means chains of planets visible and invisible, our earth being the fourth; if it means the weaving of Hindu mythology into the web of western science, loaded down with dead Sanskrit verbiage; if it means that the third race of imaginary Lemurians had a third eye; if it means that the 'divine ego, the higher self, is not in the man but above him'; if it means pledges to secrecy with grips and passwords; if it means that the innermost soul is enwrapped in forty-nine sheathings as Mr. Judge taught; if it means sneering at seance rooms, vilifying Spiritualist mediums, twitting them off being 'controlled by spooks and shells'; and if it means that Madame Blavatsky has been thus quickly reincarnated into and is now meandering about in a 19-year-old Hindu boy's body, I am not a Theosophist. I met the Theosophical seceding 'crusaders' in Australia; and, listening to them both in private and in public, said to myself, if these are exponents and practical exemplifications of universal brotherhood, God spare us any further epidemic of Theosophical brotherhood! Colonel Olcott and Mrs. Besant were referred to only with supercilious sneers! . . . The bitterest enemies of Spiritualist mediums in America are American Theosophists; and yet they preach brotherhood!"

"Did you meet any Yogis and Fakirs in India?"

"Traveling largely for this purpose, I met during my different visits to India a number of them, and only one did I see that had any genuine psychic powers; nearly all of them are hypnotists, frauds or tricksters. Colonel Olcott, who has now been in India seventeen years, publicly described them as 'painted impostors who masquerade as Sadhus to cheat the charitable, and secretly give rein to their baser natures.' The last one that I saw was just outside of Blacktown, in his straw-thatched mud hut, without chimney or window. Skinny and lean, eating but a little rice once a day, he had sat here cross-legged for twenty years, meditating upon union with the Supreme. He exhibited no phenomena, he was filthy and the atmosphere of his hut suffocating. The Yoga practice is degrading. Some of them look at the tip of their nose so many hours per day, others at the navel; others close their ears with the middle fingers, and, gazing at the sun, pronounce twelve thousand times per day the mystic syllable, om, breathing deeply. Some 'swallow their tongues,' as a Brahmin told me, and strive to suspend all breathing. Speaking in general terms, they are a set of lazy beggars, and ought to be made to bathe themselves and engage in manual labor."

"It is reported that Swami Vivekananda, a Brahmin, produced considerable excitement in America when there lecturing and teaching Hinduism?"

"Swami Vivekananda is not a Brahmin, but a lower caste Sudra. His real name is Narendranath Dutt. His relatives reside in Calcutta. He was educated in 'the Church of Scotland Institution.' He was for a time an actor on a stage in religious dramas, and he 'discoursed at first,' says that unassuming yet cultured Hindu, Babu P. C. Mozoomdar, 'in a sort of half delirious state, becoming now and then unconscious.' Later, he professed to become a Sannyasi, that is, a sort of an ascetic who abandon all worldly concerns, dressing scantily, living on vegetarian diet, wandering from shrine to shrine, and depending upon alms for support. But Mr. N. N. Dutt, alias the Swami, a supposed Brahmin, took on soon a new type of Sannyasi, advocating a sort of new and revised Hinduism. That able Calcutta journal, The Indian Nation, said, 'Swami Vivekananda is, we take it, the holy disguise of a name that is Bengali, but we are not given to understand by what authority it was, whose the 'breath' that caused the elevation to a peerage of sanctity.' Mr. Dutt is still a good actor. In America he was decked and turbaned in gorgeous oriental attire, and showed no aversion to beef and ham, wines and cigars, and first-class hotel living. This was just the man for my countrymen to gush over, and just the man to snarl and cry out against the 'injustice of English rule in India.' Hindu caste is a frightful social scourge; child marriage is another; an idolatrous superstition is another; and an uneducated womanhood is still another. What a missionary field for the Swami Dutt's eloquence! I am an admirer of the genuine Hindoo character; they are our Aryan brothers, and a grand future lies before them."

"And when do you start on your journey home again?"

"I expect to leave London on July 10; and I need hardly say, in parting, what pleasure it has given me to meet you once more, and thus renew a friendship of nearly thirty years' standing."

"But you will come to our International Congress in June next, notwithstanding the distance of San Diego from London? After all the travelling you have done such a journey will be a small affair."

"Oh, certainly; that is my intention. My only present regret is that you are leaving town just as I arrive, or that I arrive just as you are leaving—which ever way you prefer to put it."



THE NEW HEAVEN AND THE NEW EARTH.

A Lecture by Dr. Geo. W. Carey of San Jose, Cal.

First Delivered in Unitarian Church, Spokane, Wash.

We of this day and generation have seen the end of the world. The old has been gathered up like a scroll, and our eyes are slowly becoming accustomed to the divine light of a splendid dawn; yet we only see "through a glass darkly," because we so long dwelt in the darkness caused by our ignorant thoughts, "for as a man thinketh, so is he."

How can we determine from a scientific basis that there is to be a new heaven and a new earth, and that the Spiritually Illuminated already see the outlines of the New Jerusalem whose builder and maker is God or Good. It is self-evident that the earth is here, that it exists, and it matters not if we assume that it always existed just as it is or that it was created by the fiat of Deity, or was thrown from the sun as fiery vapor aeons ago. However, we must have a starting point, so let us take the position of the late Professor Winchell in his "Sketches of Creation." For publishing his views Prof. Winchell was deprived of his chair of science because they were supposed to controvert the Mosaic account of creation, but public pressure was so great he was reinstated. According to Winchell's theory the earth was once a component part of the sun, and was thrown off from that central source of electricity, light and life as a ring of incandescent substance containing the potency of life in its various manifestations, and hurled about 95,000,000 miles into space, there to take its place in the procession of worlds. That through unnumbered ages it passed through an evolutionary cooling process, condensing first on the outer edge, forming a crust, and slowly settling and pressing inward, growing smaller and smaller, as the crust grew thicker, until it assumed its present size, shape and condition. When the earth cooled sufficiently vegetable life appeared, but no rational explanation has ever been given by materialists, so-called, or those who believe in two separate substances, i. e., spirit and matter. The answer has generally been that vegetation and animal life "appeared on any planet when conditions became favorable," which is no answer to the question how and by what process did this manifestation of life spring into being.

It has been a commonly accepted idea that vegetation is sustained by the soil, and that it absorbs from the soil the nutrition or material that builds the structure of the tree or plant, and that animal life is built up and sustained by a metamorphosis of this vegetable life into blood, tissue and bone.

But psychometry, hypnotism and the cathode ray, assisted by chemistry and the spectroscope, has demonstrated the fact that plant and animal life is built up and sustained by the atmosphere, which should be called the Universal Spirit.

The earth serves a threefold purpose: First, a material resting place, let it be understood by the word material I mean condensed spirit, for there is no other material and nothing but spirit to make any out of.

Second, the earth is the passive, negative pole or mother principle, which enables the so-called atmosphere, or spirit, which is of the same substance as the earth but a higher potency, to act as the positive magnet or father principle.

Third, soil contains the mineral salts of iron, magnesia, silica, lime, sodium and potassium, which act as carriers or workers in the chemistry of life, recognized now by the term biochemistry. These mineral salts act as carriers of water, albumen, fibrine, sugar, oil, oxygen, etc. But the organic substances, sugar, albumen, oil and morine, are not received from the earth but are made by a synthetic process from Universal Spirit, water, oxygen and the inorganic mineral salts being the agents used, or the builders.

These different salts are so infinitesimal they cut little figure in the weight or bulk of any substance, yet there can be no plant or animal life unless they be present in proper quantity.

Let us now commence at the period in the earth's history when vegetable life first appeared. Then the strata of atmosphere nearest the earth was very dense and contained much more organic matter than at present. Modern man could not exist in such conditions, but monsters flourished both in the animal and vegetable world. Immense ferns several hundred feet in height, and animals so large that—in comparison—an elephant would seem a dwarf specimen of the animal kingdom.

Geology proves that such animal and vegetation existed and has been absorbed by the earth, and now chemistry has demonstrated that the atmosphere on which this life fed or which was this atmosphere (spirit) pressed into living entities, in which was expressed desire and intelligence, has also been absorbed by the earth, which accounts for its growth. So it is clear why and how the earth grows and why fossil remains are found many feet below its surface.

All we see, feel or taste is a certain condensation of air or spirit.

Just in the degree, or proportion, or particular combination which the elements that constitute the atmosphere condense does certain so-called substances appear. The subtle chemistry of life works ever and evolves the different expressions.

The more refined the atmosphere the more delicate or refined the object produced, or formed, hence the intellectual development of man through evolution, because the descending atmosphere is continually of a higher grade.

I shall now pass out of the realm of so-called scientific data or the concrete and enter the field of imagination or the abstract, or prophecy, or the domain of the inspired, where many of us live a portion of our time. I am inclined to think the only difference between the imagination of those of the present age and the inspiration of seers and prophets of the long ago is different in name only.

Let me carry you upward in spirit above the strata of atmosphere in which we live to the more refined, and let you see the New Jerusalem that the prophet John saw on the Isle of Patmos, being let down out of the heavens. We will name it the celestial regions, or heaven, for those educated along religious lines, and good, truth or the electric world for the scientific, materialistic or occult schools of thought.

"And I saw a new heaven and a new earth."

In the discussion of a question an understanding of the esoteric meaning of words is most essential for the exoteric meaning obscures the vision.

"The heavens declare the glory of God." "The birds of the heavens rested in the branches," etc., Here we have reference to the heavenly bodies and the atmosphere.

"The kingdom of heaven is within you" gives the esoteric, real meaning and is realized by an understanding that all is Good, or God, or Law and that evil has no existence as a substance or entity but is simply misapplied good. But how shall we have a better understanding of truth of being? I answer that the descending spiritual atmosphere descending through the brain of man will produce and make manifest the new heaven. When electric strata reached a Franklin the possibilities of this phase of Omnipotence were hinted at; and when a higher potency arrived, behold an Edison—and the telephone. Why were not these magicians and their apparatus upon the earth thousands of years ago? Because they were not possible at that time. "The conditions were not right."

The purpling mountain tops already begin to reflect the celestial light from the heaven above which is descending to take the place of the air we now breathe. Day by day it draws nearer, as the earth absorbs the coarser in which we live and struggle. Day by day we breathe more and more from that new heaven of truth and love, and day by day the heaven within is being made manifest or recognized.

"See the march of human science,

Feel the pulse of daily strife,
For this glorious "second coming"
Stirs the depths of human life."

The people are speaking with new tongues, and singing the new song, according to the promise: "And I will put a new song in his mouth." The poets, writers and teachers of the day have been touched with the holy flame of the descending new heaven, as were the apostles when covenanted tongues of fire from this same source came down and rested upon them.

The common people like those who "heard Christ gladly" are everywhere of one accord talking of a better way to live, of co-operation and brotherhood, instead of competition and literal war to the death between man and man. The altruistic spirit is permeating the heart and brain of men and women as it never has before. The pages of leading magazines glow with truths from the spiritual realm above, and all nature seems to be in travail to give birth to the divine order. But what about the new earth?

Tesla, the Austrian wizard of electricity, and our own Edison, are the prophets of the electric age, which is but another name for the millennium. The researches of Tesla are marvelous. He has invented a machine by which electrostatic waves can be produced in what is called an alternating current. The vibrations number from one to two hundred a second. Tesla's machine produced a current having 20,000 alternations a second. The intellect must be spiritually illuminated to fully grasp the meaning of this marvelous manifestation of spirit.

Two thousand volts of "crude electricity" passing through the body of a man produces instant death, but Tesla receives one million volts of this new phase of force without injury. It is so subtle as to evade matter in animal or human bodies as now constructed. It does not affect the nerves, because as now organized they are able to comprehend what is taking place. But though this phase of force is too subtle for our nerves to feel or comprehend today, it must be remembered that the organic structure of man is fast undergoing change

in quality; the body is the mind, the only real substance, translated into flesh and blood, and as to the quality or consciousness of mind so will the quality or body of matter be. And as the conscience is becoming quickened by the descending spiritual air, a brain and nervous organization is day by day being developed that takes cognizance of the impressions and principles that were once a sealed book to the human race.

By the study of biology we learn that no two atoms or molecules of matter really touch each other, and that the laws of cohesion and repulsion are so nicely adjusted that a proper equilibrium of space is always maintained. Of course the nearer particles come into actual contact the more solidified the substance thus formed. Steel comes nearer being a solid substance than granite. The organic particles, cells, or molecules, an aggregation of which make up the human mechanism, nerves, muscle, bone, etc., are separated by space so small that the ordinary electric fluid can not pass between them without causing friction, and a certain quantity of this fluid so crowds or compresses the particles, and thus disturbs the molecular action of life's processes to the extent that death may be produced. But the higher or more refined force set free or put in motion by Tesla's machine finds its way between the molecules without friction, consequently without sensation. With the new atmosphere, higher potency of the one spirit substance, will come the power of the nervous organization to sense this higher phase of force, which is the John the Baptist, or forerunner of the power that is making "all things new." The power the prophets sensed and Jesus recognized when he said, "All the things I do ye shall do, and even greater things shall ye do." Those who in all ages have felt the power, while the lower atmosphere was yet dense, did so by rising in spirit to meet the truth above the clouds of ignorance. Oh, that the world or the church had faith even as a grain of mustard seed.

We know that electricity is unlimited—it can not be taken from or added to; it can be only set in motion and used according to our degree of consciousness of its power and adaptability to human needs and desires, and when the people everywhere fully awakened to this stupendous fact the earth will be lighted by this breath of Deity. Huge arc lights will illuminate the country roads and forests as well as the city's streets, and, indeed, it is no great stretch of the imagination to see that when the people, the nation, take charge of all natural resources, that divine heritage, how climate may be made to suit and under the operation of this refined light and heat from the descending ocean of spiritual fluid the fruits flowers and vegetables, even of the tropic may be produced all over the earth at all seasons. Less than one hundred years ago a little plant, known as Lefachys Calumnaris, was only known to inhabit a small section in Louisiana, but now it is found along the Arkansas and Canadian rivers, near Hudson bay. How could this southern plant accustom itself to a cold climate, except electric or atmospheric changes had taken place?

Lord Rayleigh has recently announced to the world that he has discovered a new element in the air. He says it is a new gas and will not combine with any chemical substance. A French scientist, M. Berthlot, is experimenting on the synthetic process of producing all manner of food from the atmosphere direct. It is well known by those who forecast the state of the weather that the instruments now used will soon have to be adjusted to changing conditions or discarded, and their places supplied by new ones.

So may we not expect wonderful things, and events, when the earth

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after having absorbed the coarser air, commences to breathe in and become vivified, electrified and spiritualized with this new life. Will it not be a new Earth? Then the problem of subsistence will be solved. No more "corners" on nature's beauties. No more trusts and syndicates to profit by man's necessities. No more will the people be ruled by the dollar instead of reason. No more millionaires and no more tramps. Then "a man living one hundred years shall be reckoned a babe."

The glorious time comes on apace. It may come in the shock of battle and the tempest of revolution. There may

Parents and children, husbands and wives, brothers and sisters, will again be united and realize the resurrection is no longer a prophecy.

This inspiration is vibrating through the universe. It touches the dusty tangled cords seeming chaos, and order and harmony commence to rear their temples toward the heights of freedom. This inspiration is a goodly power. It caused the ancient Briton to throw off the yoke of feudal bondage and start humanity on the long march toward the shining heights of human brotherhood. Columbus heard its "still small voice" and set his face "west and west." It caused Shakespeare to strike

NEW SAYINGS OF CHRIST DISCOVERED IN EGYPT.

Several weeks ago was cabled to the New York Sun the news of wonderful discoveries made in January last by Messrs. Grendell and Hunt on the borders of the Lybian desert, of the oldest papyrus known bearing the words of Christ. The value of this find in the interest it will arouse in the whole Christian world proves inestimable. It comprises a dozen leaves, each 5½ by 3½ inches in size, remarkably well preserved, and clearly written in uncial characters of the ancient Greek. It dates about sixty years after the crucifixion. It has easily been translated and is found to consist of detached sayings of Christ, without context, each beginning with the words "Jesus saith." The translation will soon be published by the Egypt exploration fund. An immense edition at a few pence per copy will be provided, so as to reach everybody. Prof. Petrie's winter explorations in Egypt have also been wonderfully fruitful. The bulk of his collection is in two groups, separated by a gap of more than thirty centuries, the latter documents being an enormous mass of papyri from the Roman city of Behnesa, west of the Nile, about 100 miles south of Cairo, and the earlier a great variety of objects which throw a flood of light upon the habits of a people, evidently in a high state of civilization, who occupied lower Egypt centuries before Abraham and almost as far back as the date assigned by Archbishop Usher to the creation of the world. The papyri comprise 4,000 documents. They were not found in a secret chamber or a cave, but were mixed up with the soil. Evidently they represented the clearing out of a library, whether by the hands of some reformer or a barbarian who hated knowledge. The rolls represent a wide range of literature, history, law and ethics. Besides, there are a number of earlier Christian documents among them, logia and anecdotes which were current in the churches at a very early date, and in



AUDITORIUM, LAKE BRADY.

be "a crashing of the helmet on the forehead of the wrong" when the "battlements of Babylon fall." It may come in epidemical scourge or the rocking of the earthquake. It may come in on:

"Utterance that shall sweep
Like a redhot lipped smooch
And wither the dawning things that keep
This beautiful world in gloom."

Or a great light from the inner temple may shine about the children of men, and they may be changed in the twinkling of an eye.

Oh, wonderful prophets; under new scientific light we read your words with enlarged meaning. We now see that what has been called sin, or weakness, is only ignorance, and should have been so translated that neither God's love, justice or mercy need longer be impugned. "I will burn up ignorance with unquenchable truth." Witness the conversion of Saul of Tarsus; he was not destroyed, but the ignorance, lack of truth was supplied with truth, and then, lo! the Apostle Paul.

Now be it remembered that Saul of Tarsus was found no more forever, and yet nothing was destroyed. God can not destroy or annihilate anything for all is of and from God is universal Good or Spirit. Chemistry is a natural law and fully demonstrates that nothing can be destroyed but one substance or particular manifestation of the one eternal substance, may be changed to one of different attributes. So ignorant beings will be changed to intelligent spiritual beings, however long the time required, or however severe the ordeal through which they may be required to pass.

It can not be too strongly impressed upon the human race that ignorance of the true law of being—of man's relation to man and to the eternal Good from whence he sprang and of which he is an individualization, is the cause of all so-called sin or evil. Jesus on the cross said, "Father, forgive them, they know not what they do," thus proving they, his enemies, were ignorant.

When the new descends until it touches the earth, may we not expect all those who have passed into the light to return and be with us once again. Will not this earth then be a fit abode for angels. "The righteous shall inherit the earth."

the camp of knowledge far ahead along the path of time and ration it with food for intellects for ages yet to be. It prompted our revolutionary fathers not to submit to England's taxes, tyranny and standing armies. It guided the hands that signed the Declaration of Independence and lifted Lincoln's stalwart arm to strike the shackles from the slave.

And this unnamed inspiration, this angel out of heaven, will light the earth with truth, restore the people's sight and heal their infirmities. It will proclaim the truth that universal brotherhood is not a dream of the visionary, that co-operation is not "paternalism," and show the blind leaders of the blind that the worst form of paternalism is where legislator, congresses, presidents and supreme courts claim and exercise power, whereas they should be clerks and servants of the sovereign people to reduce to written law their wishes and beliefs. It will transfer the crown from the brow of royalty or mammon and place it on the brow of labor. It will open the hearts of men to receive the truth of the oneness of the race, so all will see that to injure another is to injure self, that all things in the universe return to their source; that actions or thoughts directed for another's injury must by the operation of unalterable law react upon the doer. It will ransom the people's heritage of land. It will cleanse the drunkard's brain and breath, and on his household altar lay the wreaths of happiness and love. It will regenerate men and women until the sacred creative power will no longer be prostituted, but used to develop an organism, a brain, in whose holy of holies the Christ shall sit enthroned.

"The meek shall inherit the earth and delight themselves in the fullness thereof." "They shall build houses and inhabit them, "They shall plant vineyards and eat of the fruit thereof." "And the tabernacle of God shall be with men, and there shall be no more crying, neither sickness nor death, for behold I make all things new."

We feel the vibrations of the notes and symphonies of the angelic chain, and the tones measured and rhythmic thrill the enraptured throng.

Remail the Light of Truth to friends in the country.

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Infant Food*

**Gail Borden
Eagle Brand
Condensed Milk**

A PERFECT SUBSTITUTE FOR
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PROGRESS.

Progress implies change. Those who never change their opinions make no progress. Herbert Spencer has been criticised because some of his later convictions differ from earlier ones. Mr. Spencer replies "that it would be strange if the one thing exempt from evolution were to be his opinions." As a man mounts higher up the hill of experience his prospect widens and his vision takes more in. If he can reason he is now able to form more correct conclusions. Beware of those who never change.—Journal of Hygiene.

THE SOLDIER'S LOVE.

A song by Lydia Olive Green. Respectfully inscribed to sweethearts and wives of the north and south; to the boys in blue and the boys in gray.

Words and music by the above. Price 25 cents. For sale here.



MRS. WATERMAN'S COTTAGE AT LAKE BRADY.

some cases may have been consulted by the authors of the four gospels. The contents of the library probably range from the first to the sixth century. It has furnished to the literary archaeologist at least as many papyri as have hitherto existed in the whole of Europe. The discoverer expects that ten to twenty years will be occupied before the papyri are fully deciphered.

Light of Truth Library—new series. No. 1. "Spiritual Scraps." Price 25 cents.

IT HAS BEEN STOPPED.

The liberal subscription offer of three months with a premium has been necessarily withdrawn because a number of our old patrons have taken advantage of it to renew their own subscription on it instead of remitting their usual annual dues. This offer was made for new subscribers to get them interested in the paper, and we trusted our friends would send in new ones instead of furthering their own interests with it.

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A QUESTION OF RIGHT.

"Taxpayer" desires to know if a city government compels him to pay for the laying of a sidewalk if the same does not become as much his property as the house he builds, with as much right over it; and furthermore if such a law can be enforced will it not eventually reach out to making him pave the middle of the street as well, and finally paying for other things not his own.

This is but a simple question, but we prophesy for it a far-reaching political philosophy—such as Jean Jacques Rousseau opened in the last century.

The question of lawmaking by the rulers of the people is one that requires fine analysis, for it involves that of right between the legislator and the voter and taxpayer. So far the right has only been debated by ballot or change of rulers. But it will not be so in the future. A time will come when lawmakers will be held morally responsible for their mistakes, whether in office or after expiration of the same. There will be a law above the lawmakers that will not await a tardy investigation by the committees appointed for that purpose. Every law will be questioned, and analyzed in accordance with certain principles of right and reason. Class legislation will become an impossibility under this regime, and bribery will be detected forthwith. This dogmatic method of lawmaking will cease. Because a body invested with the power of making laws has passed it, does not make it right or just. It only becomes so when not working injury to others, whether of a party or of individuals. Majority rule is only another name for might being right. No reform ever originated from a majority. It was invariably a conception of an individual or a few, who sounded the cry for further progress on certain lines of human needs and wants; and if right only upon becoming might, they were right in the premises as well. Thus minorities have rights—and often superior ones—as well as majorities. Because a majority should decide to disfranchise a minority would that make it right? It would be a law according to modern conception, and could as easily be passed as a law forcing taxpayers to pave the streets in front of their premises. If a city claims the streets as public property, common sense makes it incumbent upon the city to keep it in repairs. Taxing property owners is taxing the renter. City taxes are entirely too high in this country. Property owners of Glasgow have no taxes to pay at times, because the city government realizes enough out of water rents, light and power, etc., together with economical management, to pay all expenses. A large portion of the taxes in American cities is paid for stealage, extravagance and political jobbery. This could be stopped by making a little more law for the lawmakers. The latter have had their turn; now let the

people have theirs. A mental revolution is as effective as a physical one, if the will favors it.

CAST AWAY CASTE.

There is one old notion that Spiritualists have brought with them from below which seems even more difficult to eradicate than old church ideas, and which is that of caste. While they are harmonizing on everything else, the social feature—the spiritual equality of man—is still in its infancy. Outside of their regulation gatherings there is a distance kept up between them which must be shortened if they desire to make their true power felt in the communities they inhabit. Of course it is not so marked with the older members of the cause as it is with the younger, whose negative qualities are still active. But it is becoming time that this be made a matter of study and debate that the eyes of the whole fraternity may be opened to this much needed adjunct to our other doctrines or principles—our teachings. Let it be made a subject of comment and commendation by our lecturers, and be put in a spirit that is appealing to the better judgment and reason of their hearers. We do not think it is a wilful error by the majority, but merely an oversight—not deeming it of importance enough to give it further thought. But it is a matter worth cultivating when we consider the influence such an attitude has against opposition. We must overcome this indifference as an aid to consolidation and unity; for only in this lies our real strength. Socials, camp meetings and seances are agents toward this end, but we want more heartfelt brotherly and sisterly feeling in cities and towns where Spiritualists are plentiful. Every believer should consider himself a sentinel on guard against a common foe—even if there is no danger—and regard the other sentinels as needing his protection. This will generate the brotherly love so much preached about and as yet only harbored as a sweet sentiment. Let this sentiment become real and the cause will advance with double rapidity. It will help societies, the N. S. A., and have a good effect all around.

DR. J. LUYIS.

Dr. J. Luyis, whose portrait we give in this number, is well known as one of the leading authorities in Paris on cerebral and nervous diseases. His recent work with regard to the observation by hypnotized sensitives of the colors inherent in the human aura confirm Reichenbach's and DeRochas' investigations, was noticed in these columns a short time ago. Finding that his colleagues would not admit such evidence as definitely demonstrating the existence of these effluvia, he turned to photography, which had already been used similarly by Dr. Baraduc, and developed a new process by which he obtained striking imprints of human vital neuric radiation. The effluvia from the fingers were shown by his process to be self-luminous, and to radiate from the finger tips in the form of small craters and as striations. He also showed that the radiation from the right and the left hand are attracted by each other as are the radiations from the two poles of a magnet.

Dr. Luyis was head physician of the Charité hospital in Paris. He holds many honorary titles and posts, such as member of the academy of medicine, etc., etc. Perhaps the most striking among his numerous contributions to medical literature consists in an atlas of the human brain, giving a series of photographs made from consecutive horizontal sections or slices of the brain. Several special brain centres were discovered by him and bear his name.

LYCEUMS.

What we need in every community where but a dozen Spiritualists are to be found is a lyceum. Not necessarily for children, but bring them along and let them partake of the exercises when possible. We are all children in Spiritualism and each can learn from the other.

With the proper spirit in it, a lyceum can be made very interesting to both adults and children. Any convenient place will serve to meet in as a beginning. No ceremony is needed but cordiality among the gatherers. Let there be no tiresome waiting for some one to open the meeting, but let the first one who feels moved to speak nominate a conductor and await the voice of the gathering. As soon as a choice has been made let him or her arrange the assembly according to impression. If the conductor has nothing to say let him call on the meeting for something—if but a little recitation or a song to start with—anything to raise the courage of the participants or to hold their interest. The rest will suggest itself by the examples offered. The whole school is an object lesson and very profitable all around. The real aim of the Spiritual lyceum is mutual instruction, each one giving the benefit of his knowledge and experience, and thereby adding to that of the others. A fact added to one already in our possession creates a third, and no better method of mental progress exists than through the lyceum—thus its adjunct "progressive."

Where a half dozen are gathered in the name of truth there truth will manifest itself by inspiration or friction of the spiritual forces.

It is not free religion which the average orthodox objects to, but free irreligion. Free thought and irreligion are two different things. To attack the Christian's Bible is to attack his religion. To preach Spiritualism is not to attack anybody's religion, but to produce evidence of something higher. He or she who can not do that, is not a Spiritualist. As a private citizen or as one of a body of irreligionists he may have that prerogative. But to palm such off as Spiritualism can only bring discredit to it and prevent its progress in certain directions. Spiritualism does not wield a sword as a moralizer—though it may against orthodox science—but it comes as an agent of peace and a doctor of mercy to heal the wounds of those afflicted by losses through death. If our speakers can remember that when going into strange places or other people's houses of worship they will never have cause to complain against injustice or intolerance. Love overcomes all obstacles and is a pass into any camp.

Thoughts partake of the channel through which they flow. Low, sordid or immoral natures, therefore, can not generate high or wise thoughts; and when such men are elected to the legislature, how can we expect wise laws to be enacted? No high-minded or honest man ever thinks of running for an office for the spoils that are in it. But when such is the case, we may look for legislation in accord with the incentive that led him to the position of honor, only to be dishonored at the expense of the people and his own material gain. Unwise, inconsistent and class legislation is an effect of such political ascensions.

If a man born in this country is not permitted to vote until he has been in it twenty-one years, allowing seven years for enlightenment and decision—it being reasonable to believe that his political education begins with fourteen—why should an illiterate foreigner be permitted to vote after a year's residence in it?

CRUSADE AND CRUSADERS.

Those who still have a copy of the chain letter sent them, might devote a few minutes each day to copying it, even if it takes a week to do so. Then send the same to somebody not thought of before, and repeat this once a month. By this operation the ball will be kept rolling and the good work will continue. None should become weary of well doing for a cause that has not its equal. Think of the grand mission each has, and in possession of the key to eternal life! Is it not worth while working for such a cause? Few realize its grandeur—the real worth of the truth they possess. Perhaps it is too much for them, the very thought of it making them dizzy, followed by inaction or inertia. But those who are not thus affected should make up for the balance, and do what the aforementioned neglect, for it is a prerogative to be thankful for; and no better way can suggest itself than to aid the paper that aids the cause as the Light of Truth does.

Following are the latest crusaders:

Mrs. Delia Buhl, A. Barnhart, Mrs. A. H. Partridge, Mr. Henry Killian, Fred Molinske, Thomas W. Burford, D. Haynes, Fred Stalling, Dr. A. B. Eadie, Monro Sweetland, H. R. Gilbert, Marie C. Lewis, William Martin, Mrs. Lydia Evans, Charles E. Shroyer, and Lydia Olive Green.

SELF-BETRAYED.

Greed or penuriousness invites contempt just as intemperance or drunkenness does, for it is to love what sensualism is to intellectuality or temperance—its antithesis. Besides that, greed is a child of intemperance or lust, having originated in the desire to gratify the wants of the flesh beyond their natural appetites. Thus the intuitive contempt people not of that class have for the greedy, penurious or sordid—even before knowing by exterior indications that they are thus afflicted. Selfishness, like filth, affects the sensitive or cultured mind disagreeably, and somewhat in the same manner. It is a sort of soul filth that penetrates beyond matter, and thus the intuitive knowledge it imparts to the non-selfish. Selfishness is its own accuser—its own betrayer.

When a city or county official is to be tried for dishonesty, among his liveliest persecutors are generally those who once aspired for the same position; and nine chances in ten they would have been the victims of persecution had they been successful. Honest men, it seems, do not aspire for office now-a-days; at least, it requires some degree of courage on the part of such to make the effort in face of the suspicion which naturally arises against an office-seeker, which is to get it merely for the emoluments, not the honor involved. In many instances of this kind it may be well said that one's defeats prove his best successes in the end. It may save him from prosecution, considering the temptation offered after he gets in—suggested by others who are already contaminated.

Emanuel Rich of Atlanta, Ga., also said to be a millionaire, committed suicide last week. His trouble was dyspepsia. It is seldom that a Jew does away with himself. But as wealth can not purchase happiness, it can not purchase health. Both must be obtained through spirituality.

No more three months' subscriptions taken with premium. This offer was made for new subscribers, but as our own simply renewed their subscriptions with it, and we can not afford this, we were compelled to withdraw the offer.

FEELINGS VS. THOUGHT.

As we feel towards others they will naturally feel towards us. It is a law of nature—reciprocally sensed as influences or psychic waves. Thoughts or opinions are largely based on these sensations or emotions, though not the creator of the same. We think with the soul, but every such impulse has to pass through our lower nature, and is there more or less tinted by it.

Animals are entirely governed by these influences—their feelings for one another. Man is not. He has the advantage of being able to reason on them, and is thus superior. Not only as a class but as individuals among his kind. The more control he has over his animal nature the higher he rises in his sphere of action. To inherit the good opinions of others, therefore, he must feel good towards them.

Some people can not bear the ill-will of their neighbors without suffering, and are thus forced to be good molens volens. It is nature's law punishing without an intermediary, and is a foretaste of spiritual life or as it is becoming on earth. Future generations will need no police regulations to keep order. Every evil will punish itself. Every thought will be sensed and self-protection will demand morality as its agent.

Spiritualism is leading thereto, for it is the only religion that teaches this law, and yet some assert that it tells us nothing new. The difficulty is that the superficial thinker does not understand it, and will not take time to learn. If every one were to begin with this little law of attraction and repulsion, or sympathy and antipathy, and practice on his neighbor, he would soon find an interesting field to explore.

As contempt or ridicule generates its kind, so does reverence or love. And as our feeling shape our opinions, we must control the former, using our higher selfhood for this effect. It is said that we are born with a free will. Perhaps this is the real creator of thought or feeling. If so, it must be superior to both, and also conscious, or it could not generate a conscious effect. But if our feelings give color to our thoughts the will must be an independent force or principle in us. Perhaps it is the soul. Sensation or feeling, therefore, must be a lower condition of consciousness, acted upon by the will for a good effect, but not always able to overcome the feelings generated by the lower selfhood.

We are thus animals in one sense and mortals in another. The brutality and crime still existing among us prove the former—the humanity or spirituality the latter—and our missions seem to be to curb the animal. Reason can do it; and the highest reason is that embellished by love, charity, benevolence, generosity and justice. Self-study is the guide thereto, for as we know self we can regulate these lower impulses and prevent them tincturing our thoughts—our heart's desires—and thereby permit them to reach out with an influence more humane than animalistic; nay, more spiritual than mortal; for on this depends future happiness. As we sow we shall reap.

IT HAS ENDED.

Recently we gave our patrons an opportunity of doing a little missionary work for the cause, by offering the Light of Truth, inclusive of a premium, for 25 cents, for three months. Instead of taking advantage of this, they began to renew their own subscription with it. Our object was to introduce the paper to new readers—those who had not read the story offered with it. But under such circumstances it is better to continue in the old way.

A NEW MOVE IN CINCINNATI.

The First Spiritual church, which meets at the old Lutheran church, Elm street, between Court and Ninth, began its good work by admitting the public free—a commendable undertaking and which will redound to the credit of the officers and supporters of the organization. Dr. Adah Sheehan was greeted the first Sunday by nearly 500 auditors. The church was handsomely decorated and illuminated. The society has leased the building for a number of months. A correspondent writes of the same: Our president, Mr. J. E. Bruner, and Dr. Frederick Harman, by their efforts alone, secured the contributions necessary to make this grand work the success it is. Hoping that our example may be followed by every city in this country, to the end that our grand philosophy may be properly presented to the inquiring public, who today are eagerly seeking Spiritual food.

VANITY.

Unfed vanity dies. If all were to unanimously resolve to ignore pride, vain-glory, conceit, or display of any kind in a fellow mortal, he or she would withdraw from public view, soured, dejected, sullen and demoralized generally, only to awaken to a realization that he was nothing or she was not recognized as a factor in life. But envy, jealousy, deceit, malice and flattery all help to keep the torch of vanity aflame, and either adds defiance or haughtiness to it and thus makes matters worse. A passive, dignified demeanor towards it chills it more than envy, and discourages it more than flattery can encourage or enthrone it. Let vanity be relegated to the Indian and African or other uncivilized tribes of humanity. It has no place in enlightened centers.

Another epidemic has struck the western continent in the form of a gold fever. But this time it originates in the icy regions of Alaska, where the temperature of the patient is not apt to rise to any dangerous degree. Free gold is a great incentive—greater than that of free silver, as neither politics, religion nor caste seems to have a voice in the matter. Many are going and many will be disappointed. But we trust the experience will prove as valuable to the unfortunates as the gold will to the fortunates.

A Canadian paper says the title of United States, in the light of its schism over the tariff and money question, is in danger of becoming an anachronism. No danger, Miss Canada. Like Spiritualists, the people of the United States may quarrel over a few principles, but when it concerns the cause as a whole, these trifles are so quickly forgotten that they seem never to have been issues.

Allegheny, Pa., is building a "workman's" church. Has Christianity become so aristocratic that it needs a separate church for workmen? Is the God of the wealthy not the God of the poor? Christ came at about this stage of ecclesiasticism nineteen hundred years ago. Is Spiritualism that Christ today?

A journalist in our ranks being told by a materialist that he could see nothing in the average Spiritualist that elevated him beyond any of the other religionists was answered that a Spiritualist, at least, was always gentleman enough to respect others' belief, even that of a materialist.

We have withdrawn our quarterly subscriptions for reasons given elsewhere. As we have nothing to hope from such subscribers, we must trust to the others for prompt renewal by the year, and to secure as a few new ones who will take the Light of Truth for its own sake—not its premiums.

A MARVELOUS CURE

Credited to Hypnotism Under the Direction of Dr. Thoman—Six Physicians Had Given Up the Case as Hopeless.

Another remarkable cure is credited to hypnotism, the operator being Dr. A. A. Thoman, whose magnificent private sanitarium, Mac-o-Chee Castle, near West Liberty, O., has been referred to on another occasion by the Light of Truth. The patient in this case was Robert Stickle, a boy thirteen years of age, who fell in a faint while holding a horse which was being lanced by a veterinarian. The ordinary home methods failed to revive him, and a physician was called, who pronounced the case one of cerebral hemorrhage. He said the case was hopeless and in a few days was succeeded by other physicians until six had been called into the case, and the patient was constantly growing worse. All the physicians agreed that the case was not only hopeless, but united in saying the boy had but a short time to live. At the close of the third week the physicians assembled said the boy would not live till morning. He was in convulsions, passing from one to another at frequent intervals, and two strong men were required to hold the little fellow in bed. His suffering was awful and there seemed no relief. The relatives living in Columbus were sent for, as the death of the boy seemed certain. Among those who came was a brother whom Dr. Thoman had treated by hypnotism. He told of the remarkable cures of the doctor and it was agreed to send fourteen miles to Columbus, where the doctor was found, having just returned from his private sanitarium at West Liberty. The doctor consented to go at once to the bedside of the boy and arrived there about midnight. The room was crowded with relatives and friends and the doctor immediately cleared it and went to work on the boy, who had just emerged from a convulsion. He caught his eye and soon put him in a hypnotic sleep, accompanied by complete relaxation. The convulsions did not recur and the boy slept soundly till about 7:30, when he was aroused and commanded to dress himself and get ready to ride to Columbus with the doctor. He readily obeyed, stepped into the doctor's buggy and was driven to Columbus. He was left at the residence of a sister and played about during the day as though nothing had happened, except that he was somewhat weak. The patient is now fully recovered and no symptoms of a recurring attack have developed.

In this connection, for the good it may do some readers of the Light of Truth and their friends, we desire again to call attention to Mac-o-Chee, the doctor's private sanitarium.

This beautiful place deserves more attention because it is one of the finest sanitariums in this country, and one in which the most progressive methods of treatment are employed. Very little medicine is given, but the mind is relied upon under the influence of hypnotism to effect a cure, and most wonderful results are obtained. In addition to the handsome building and surrounding grounds there is a large Lithia spring on the place which supplies water for drinking and bathing. All kinds of baths are given in the medicinal water of the spring under the direction of trained nurses. The bathrooms are large and a plunge is arranged for certain kinds of baths.

Particular attention is paid to forms of nervous and muscular diseases, such as nervous prostration, insomnia, dyspepsia, chronic constipation, certain forms of rheumatism, hallucinations and many other maladies.

The doctor has been making an investigation of the clairvoyant power, which he develops in many of his subjects. A full report of his work in this direction will be given later.

CHOICE LITERATURE.

- OUTSIDE THE GATES—Spiritual stories by Mary Theresa Shelhamer. Cloth and gold binding. 500 pages. \$1.15, with postage.
- PRIMITIVE CHRISTIANITY AND M. S. By Dr. Crowell. Vol. 2. 500 pages. \$1.15, with postage.
- THE WATSEKA WONDER—A case of double consciousness. 10 cents.
- THE REAL ISSUE—By Moses Hull. An argument on political and industrial economy. 25 cents.
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- THE INCOMING AND OUTGOING CHURCH—By Moses Hull. Tract, price 5 cents.
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- THOMAS PAINE—WAS HE JUNIUS?—By W. H. Burr. Price 10 cents.
- SPIRITUAL SCRAPS—Testimonies to Spiritualism by Wallace, Crookes, Lodge, James, Underwood and others. Price 25 cents.
- PSYCHOMETRIC DICTIONARY—A book defining the influences perceived by those who are sensitive. Price 25 cents.
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- HYPNOTISM—Laws and Phenomena. Carl Sextus. Illustrated. 300 pages. \$2.00.
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- CHRIST, THE SOCIALIST—By the author of "Philip Meyer's Scheme." Arena print. 50 cents. 357 pages.
- WHAT IS SPIRITUALISM?—By Dr. John M. Peebles. 15 cents. This is a missionary pamphlet.
- BEYOND—H. S. Hubbard—Arena print. 25 cents.
- HELEN HARLOW'S VOW—By Lois Walsbrooker. 25 cents.
- CONVENT OF THE SACRED HEART—Hudson Tuttle. 50c.
- CHRISTIAN THEOSOPHY—Dr. J. H. Dewey. A handbook of New Testament occultism. Price, \$2.
- SOCIAL UPBUILDING—By E. D. Babitt. Price, 15c; postage, 2c.
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- THE REAL ISSUE.—Argument on political and industrial economy. By Moses Hull. 25 cents.
- THE REASON WHY—Or Spiritual experiences, by Mrs. Julia Crafts Smith, physician, assisted by her spirit guides. Price 50 cents.
- ALL ABOUT DEVILS—By Moses Hull. Paper, 15 cents.
- WAYSIDE JOYTINGS—Essays, Sketches, Poems, by Mattie R. Hull. Price \$1.00.
- SCIENCE OF THE SOUL—Loren A. Sherman—\$1.25. Library volume.
- LIFE IN THE STONE AGE: A HISTORY OF ATHARAE—An outline history of man written through the mediumship of U. G. Figley.
- THE PHILOSOPHY OF REINCARNATION CONSIDERED—By J. Clegg Wright. 25c; postage, 2c.
- THE REAL ISSUE—By Moses Hull. Price, 25c; postage, 2c.
- STUDIES IN THEOSOPHY—W. J. Colville. Price \$1.50.
- EVERLASTING GOSPEL—Compilation of Spiritual Lectures. A valuable book. 433 pages. Price \$1.00.
- LYRIC OF LIFE—Philosophy in rhyme, by Laura A. Sunderlin Nourse. Price \$1.00.



WILL TALK WITH MARS.

Tesla Expects to Be Able to Communicate With All the Planets.

THE PLAN FEASIBLE.

Tesla believes that the day is not far distant when a serious attempt may be made to transmit intelligence to the planet of Mars.

This belief is the direct outgrowth of his discovery that the earth is the greatest conductor of telegraphic messages, and that news, and even power, may be conveyed from one part of the globe to another without the use of wires.

The incalculable force stored in the earth's bosom he has learned to chain, and in chaining it has learned how mighty it is.

It is sufficient, he believes, to carry our messages across the space which separates the worlds, and science stands upon the verge of a revelation which at some time in the future will result in linking the whole firmament in a chain of thought.

Tesla has a scientist's faith. So firmly does he believe that the intelligence of other worlds is akin to that of ours that he conceives and outlines a theory of rudimentary signals upon which a code of communication may be built up.

The only method, he declares, by which this overmastering marvel of all ages may be brought to pass is the utilization of the earth's electricity, which he has already found to be a carrier spinning the finite trammels.

The man who masters this problem of all the ages will be the greatest of his race. Kings and princes and conquerors of whatever age will be only puppets and things of tinsel in the light of a genius which binds worlds together.

The nights and days are not long enough for Tesla now. Since his startling announcement that he had mastered the problem of transmission of power and intelligence he has set about making plans for enlarged apparatus that he may further augment his triumph over the obstacle of distance.

He is elate. "I firmly believe," he said to a visitor at his laboratory, "that this transmission is immediately possible, and on a large scale."

"And have you faith that the communication may be extended to the stars?"

"If it ever is accomplished it will be by the utilization of the static electricity of the earth. There is no other system by which it is possible. Serious consideration has been given by scientists to the scheme of signalling by means of enormous lights, but that is not, to my thinking, practicable. Why? Because there is no means of concentrating it upon any given point. A light might be generated which would seem enormous, and which would in fact be enormous. But the difficulty is that in its journey to Mars that light would be scattered, diffused so that it would fall over all the greatest circumference of the planet.

"So, in receiving any light signal which might be transmitted to us we would be practically helpless. Of course, we might employ a mirror 20 feet square, for example. But that would be infinitesimal compared with the whole area over which the light must fall. Any concentrating agent representing only a millionth or a hun-

dred-millionth of the whole area would be useless.

"But a sound wave can be set in motion, conveying a definite impression, to be delivered in a definite direction, and the force which can be summoned for such service is stupendous."

"And do you actually believe that such communication is possible?"

"Yes, I do; and it is plain that the belief is not an uncommon one among scientific men. Aside from popular and imaginative writings, the serious essays of scientists and their studies looking toward the perfection of devices, give proof that the belief has become concrete and practical.

"In the first place, it is not to be believed that other planets are not peopled. No more is it to be believed that their inhabitants are devoid of intelligence. Without it their life could not be prolonged. Their world, we know, is matter—the same elements, in all likelihood, which compose our world. It must be that they have comprehension of the same entities that we have."

"And that brings us to the vital point of the whole matter. Assuming these things to be true and with the machines which will by use of the earth's electricity have control of force sufficient to transmit a sound or signal over such a vast distance, what method is possible to convey any understanding to the people of a far-off planet? How can we make them know or understand what we are trying to convey to them?"

Tesla's eyes fairly sparkled as he listened to the question, waiting for its end with eagerness that he might begin its answer. He was enthusiastic, and spoke rapidly and with enchain- ing force.

"It is simple," he said. "Listen. I have said that the inhabitants of the planets, Mars, for example, must have intelligence. Their life must be made up of events. They must have a conception of time. And therefore they must have means of measuring time, of recording events. Without that they could have no history.

"Now this idea of time is the foundation upon which we must lay the rudiments of our system of communication. It is not to be supposed that we can leap at once into the free interchange of intricate thought. That is not possible even between the different races of our own planet, though they may have the same structure, the same emotions, the same mode and apparatus of thought. The man shipwrecked and thrown among savage tribes knows no syllable of their speech. He begins with a rudimentary sound to express some certain thing. Even if he were bound hand and foot and the power of gesture taken from him, still, by repetition and experiment, and contemplate their words, he would ultimately learn their language, and in ten years would speak it perfectly, perhaps to the exclusion and forgetting of his own. It is in the same way we would begin to have our communication with the inhabitants of Mars.

"That fundamental, universal idea of time is the key to the overcoming of the difficulty. Suppose that with the aid of our appliances we sent a signal, or shock, or whatever you choose to call it, which was audible or appreciable to the dwellers upon Mars. Suppose at the expiration of a minute we sent another, and after another minute a third, and so on. Any intelligence

which is capable of measuring time would at once leap to the conclusion that the interval elapsed between those signals was our unit of time. Then, say, four signals at minute intervals, followed by four in rapid succession. Our whole system of notation could thus be made plain to them.

"Thus upon a mathematical basis I believe a system could be founded which in the course of time could be developed into an intelligible code, capable even of conveying the most intricate communications. There is no limit to the possibilities of its development."

"Do you not believe, gauging the future steps by past progress in science, that an attempt at communication with Mars will be made within a comparatively short time, as time is counted in human progress?"

"You mean a serious attempt?"

"Yes."

"Yes, I do. And that point of the ratio of human progress is a very interesting one, too—one upon which I began many years ago to make mathematical calculation. I was curious to know at what rate science moves."

"The progression must be geometrical."

"Vastly more than that," answered the inventor. "It is more nearly like the multiplication of germ life. It is almost incredible. Take, for example, the bacteria of carbon. Each one of the millions produces millions. It preys upon organic matter, and destroys it, but fortunately in so doing destroys itself. That is the only safeguard that living being have. If it were not for that we would be utterly destroyed. It is the same way with races. A race grows in civilization and power until at last its over-civilization weakens it, and some barbarian people come in and destroy it. But the seed of that civilization, left behind, is taken up and developed until the barbarian himself becomes over-civilized and in his turn falls. So history goes on forever, but the sum total of all these accomplishments furnishes us the rate of human advancement, and it is enormous.

"It is upon the result of that calculation that I base the declaration of my belief that a serious attempt at transfer of intelligence to Mars will be made within a short time. Of course I mean 'short' in the scientific sense. But I would not undertake to say how short or how long that time will probably be."

But it is an easy task to read, in the enthusiasm of Tesla, upon this appalling question, the hope and the half conviction that in his life time the crowning triumph of science will be achieved and speech journey across infinite space.

Garett P. Serviss, the eminent astronomer, speaking of the possibilities of Mr. Tesla's belief, says: "The suggestion that by Mr. Tesla's system of telegraphing without wires electric signals might be sent from the earth to the other planets is not so incredible as it may at first appear. It is really no more wonderful that electricity should travel hundreds of millions of miles than that light should do so. We know that we could not see the planets as we do if the sunlight that falls upon them were not reflected back to our eyes. Each of the planets reflects light to all the others, but light, like electricity, is simply an undulation of the ether which fills all space. Where light can travel, electricity, which is the twin brother of light, can go also. The vehicle, or medium, that transmits them is the same in either case.

If electric waves can be caused to pass from the earth's surface into space those waves will break on the shores of other worlds. If those distant shores are desert and lifeless, the waves will attract no attention and waken no response. But if intelligent beings dwell on the further side of the ocean of ether, it is conceivable that

electric impulses sent from the earth could be so manipulated that they would serve for the communication of intelligible signals. Mr. Tesla says it is not impossible that a thing like that may be done, and when Mr. Tesla makes such a statement we are certainly safe in treating it as within the range of possibility.

"And why should we not communicate with the other planets? Good reasons have been shown for thinking that one of them, Mars, is the abode of life. If it is we certainly want to know the fact, but knowledge of that fact alone would not suffice us. If there are other intellectual beings dwelling in this solar system of ours, warmed, lighted and physically governed by the same sun that nourishes and controls the earth, then we are interested in learning what they are and what they know, quite as much as in learning merely that they exist. There are good arguments to show that the Martians, if they exist at all, are probably more intelligent, more advanced in arts and sciences than we have yet become. Then they could teach us something we ought to know if communication between our planet and theirs were opened up. Mr. Tesla's discoveries at least give room to hope that such communication is not entirely a dream of the imagination."

As we could not afford to fill renewals with our three months' offer we had to withdraw it. We intended this as an opportunity for our patrons to introduce the Light of Truth to new investigators, but as it is not taken advantage of we will postpone the offer indefinitely—trusting that our endeavor to aid the cause will be better appreciated at some other time.

THE GATES OF THE MORN.

By Belle Rush.

Ho! all who would enter the gates of the Morn,
Let love in your hearts like a jewel be worn—
In the depths of your hearts let the Christ-love be borne.

Let it live in your spirits and glow on each brow,
And your hearts will no longer in sorrow bend low,
But you'll sing by the streams where the "still waters flow."

With love cometh solace, oh, child of the earth!
She will lead thee where fountains of joy have their birth—
Where sing the sweet fountains of music and mirth.

Through love, and love only, is duty made sweet,
Or the steps that pursue it made steady and fleet,—
'Tis love, and love only, gives wings to the feet.

Love drops her words gently as rose-leaves let fall,
Perfuming earth's bosom, or dew drops that call
For flowers to come forth from their darkness and thrall.

Make love thy companion and try the sweet arts,
And the blessed enchantment her presence imparts,
For a balm she can give to the saddest of hearts.

Oh! give her glad welcome and try the high art
She employs in her empire whence discords depart,
'Tis Love, and Love only, gives peace to the heart.
Seminary, Belvidere, New Jersey.

Spiritual Scraps is the title of a pamphlet of 112 pages, published at the office of the Light of Truth, Columbus, O., being No. 1, Vol. I of the Light of Truth Library. It details the experiences in Spiritualism of Prof. Crookes, F. R. S., and other eminent scientists, and will make a good missionary document. Price 25 cents.—Philosophical Journal.

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EXPERIENCES WITH THE SPIRIT TELEGRAPH.

A few years since I began to investigate Spiritualism.

During my investigation I have attended meetings where it was said spirits would materialize. In this line I have yet to see anything that I consider satisfactory, or that tended to strengthen my belief that they could, and did, do so. On the other hand, others have seen, felt and conversed with friends who had gone before, and recognized the forms, faces and voices of the departed. They were honest and sincere, and I will give them the benefit of the doubt. There are honest mediums, but more dishonest ones. They may have found the former and I the latter. Be that as it may, I have, during the time I have been investigating the subject, seen and heard some wonderful things, and witnessed phenomena that I can not, and so will not, attempt to explain.

To assist me in my investigation, I purchased some two years since, from the Odie Telegraph company of New York one of their instruments. Some of the communications received through this wonderful little apparatus were startling in the extreme; nor were they confined to messages from friends alone, but they came from philosophers, divines and statesmen, who had long since passed away. Also from people with whom in earth-life I had only been slightly acquainted, while others, who had passed away in recent years, I had never seen or even heard of.

When we look back a few months and note the earthquakes and seismic disturbances that have taken place all over the world; the tidal waves in Japan and elsewhere, where thousands of lives were lost; the terrible cyclones and tornadoes that have swept over our own and foreign countries, the communication that follows sounds like a prophecy.

In the month of February, 1895, about half a dozen people were sitting around a couple of friends who were operating the instrument. These two persons formed the communication received, which came as fast as it could be written down.

It was announced that the spirit of Baron von Humboldt was present. In reply to the inquiry whether he had anything to communicate he said:

"I feel deeply interested in the great work of perfecting communication between the two worlds. This planet is entering upon the close of a great epoch and the threshold of a great and brighter epoch. Stupendous changes in the physical world will combine to aid in the consummation. These are now going on all over the globe. I would not reveal to mortals the awful changes now impending in nature, involving disaster and destruction to thousands.

Question—Do you mean that these things will happen soon, or in this generation?

Answer—We have even now entered into the new and awful cycle of mundane disturbances—all the marvelous and significant phenomena of the birth of a new epoch in nature.

On another occasion a few persons had met to see what messages the instrument would bring. Among those present was the Rev. Dr. K—, a noted divine of this city. At the instrument were seated a young lady and the writer of this article. During the sitting a spirit was announced and said that it came to see me. The name given was that of a young man who had for many years been a resident of Washington, but about 1880 had moved to Brooklyn, and who, through some valuable invention, was at last accounted on the road to fortune. In reply I said: "You must be mistaken, for the person you name is still alive and lives in Brooklyn." (I supposed this was true case, although I had not heard from



MRS. M. KLEIN.

him for ten or twelve years.) "No," came the quick response, "I committed suicide in San Francisco," giving the day of the month and year, which was some five years ago.

It did not seem possible that this communication could have been true, else I would have heard of it. And yet at the date given, as well as at the time the next incident I am about to relate occurred, I was in New Mexico, back in the mountains, fifty miles or more from a railroad, and so did not see the home or any other papers for weeks.

On the day following the one when the above-mentioned communication was received, I made inquiry about the young man referred to, which elicited the following information: Some five years ago he had become enamored of a prominent variety actress, who at that time was a great favorite in New York. He spent thousands of dollars for costly jewels and handsome apparel which he gave to this pet of the public. So great was his infatuation for her that he followed her to San Francisco. Here the same lavish expenditure was kept up until he had run through all his available means. And then the old story repeated itself: the recipient of all these favors, when they could no longer be kept up, coolly left him for some more fortunate or unfortunate man. Too late my young friend realized his position. Thousands of miles from the home and family he had abandoned, fortune gone and prospects ruined, he was seized with remorse, and in a fit of despondency took his own life.

Another striking communication received at this time was as follows: The name of Julia Brown was announced. No one seemed to recognize her. I pronounced the name of each one present, asking if the spirit wanted to communicate with them. The Rev. Dr. K— was the last one called. When I spoke his name the spirit quickly answered "Yes." "Well," said he, "I know a number of Browns who have passed away. Which one is it?" To this she replied:

"I am the woman whose funeral sermon you preached." "Where were the services held?" "At your house," was the reply. "Well, that's strange," said the reverend doctor, and then he related this circumstance: A young woman had died under distressing circumstances. Several of the orthodox ministers had been asked to preach the funeral sermon. They not only refused to do this, but would not allow the body to be taken to their church. Then Lieutenant of Police A—, of Dr. K—'s congregation, asked if he would preach the sermon. Being a true Christian he said he would. As they held their service in a hired hall and could not have the use of it during the week, Dr. K— had the body of the unfortunate girl brought to his house.

The foregoing are only a few of the wonderful messages received, and yet I am led to repeat the question, "Can spirits communicate with the living?" In view of what I have written above, and from many other experiences, I suppose I should say yes; etc. I am not quite prepared to say they can.

A. C. FRASIER.

Washington, D. C.

MAGDALENA KLEIN.

Mrs. Magdalena Klein of Van Wert, O., was born in Baden, Germany, in 1838, of parents who were both very mediumistic, seeing and hearing spirits, the mother being of a deeply religious nature. Mrs. Klein has been clairaudient and clairvoyant at times, from her infancy, but not until 1870 did the spirits appear to her in a band and manifesting themselves declare they were delegated by supreme authority to do a specific work through her as their medium. Since that time she has been their faithful servant, receiving and dispensing their messages in public and private.

Mrs. Klein has for many years been the president and pastor of the First Society of Christian Spiritualists of Van Wert, O.

HOW TO FIND OUT.

Fill a glass or common bottle with urine and let it stand 24 hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is positive evidence of kidney trouble. Too frequent desire to urinate or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists, price 50 cents and \$1. You may have a sample bottle and pamphlet both sent free by mail. Mention Light of Truth and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

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TESTIMONIAL.

B. F. POOLE: Enclosed find \$1.20 for two packages of Magnetized compound for weak eyes. I have used it for 7 years in my family with the best results. MRS. E. R. ANDERSON, San Luis Obispo, Cal.

FREE FOR 30 DAYS.

One 8 oz. package Magnetized Compound for sore eyes and failing eyesight sent postpaid. Please send 10 cts. in P. O. stamps. B. F. POOLE, Clinton, Iowa.

"Spiritual Scraps", 25 cents.



DR. N. P. SMITH.

Dr. Smith is secretary of the board of trustees of Veteran Spiritualists' union of Boston, and a graduate of the Boston Latin school. He studied at Williams' college; was a settled pastor in the Universalist denomination; was converted to Spiritualism; was a successful practitioner of the homeopathic school after a course of medicine in Boston University School of Medicine, and has been for years the president of one of the principal meetings in Boston and a staunch defender of mediums before the judiciary of the Massachusetts legislatures. Is also a ready and forceful speaker.

The World of Psychics and Liberal Thought.

Math Gardner, a reputable citizen of Fulton, Ky., has discovered that he is a medium. Up to three weeks ago Mr. Gardner was an unbeliever in Spiritualism and scoffed at all stories of any such nature. While trying to amuse himself recently, when he was in bed, by tapping on the bed, he was answered by an unseen visitor. Gardner kept his own counsel and experimented with the spirit and only made public his experience this week. The same night his house was thronged with citizens of Fulton, who never believed in Spiritualism. In the crowd were a number of merchants, physicians and other prominent Fultonians. The spirit was called and answered questions put to it concerning various persons present. It told ages and gave other information in regard to number of brothers one had living and number present. All of which those concerned said was correct. The people there are very much interested in the matter, as nothing of this nature has occurred before.

Muskegon, Mich., has a haunted house, which is occasioning much excitement and agitation.

The vivisection of animals—their horrible torture and agonies—is claimed to be in the interest of "science." The vivisection of men, women and children by the Catholic Inquisition in the Dark Ages, was also claimed to be in the interest of "religion." The former torments for the sake of the salvation of the body; the latter tormented for the sake of the salvation of the soul. The one is the offspring of the other. Neither true religion nor true science requires living beings to be fiendishly tortured, for they are twin to Love and Wisdom in evolution.—L. A. Mallory.

The old house of Squire Josiah Du Bois of Kingston, N. Y., has long borne the reputation of being haunted, and since the death of the old squire several years ago it has stood vacant. Last week Daniel Burke and his wife moved into the place. Strange sounds, as if some one was trying to open the blinds on the front porch, have fre-

quently been heard, but the Burkes paid no attention to them. Last night, leaving her husband alone in the house, Mrs. Burke, with her youngest child, visited Kingston Point, a nearby summer resort. She returned late and went into the parlor, which adjoins the bedroom of her husband, to lock the windows. A scream was heard by her husband, who was awakened from sleep by the cry. Getting out of bed, he hastened to the parlor, struck a light and beheld the senseless body of his wife stretched upon the floor, with her babe clutched tightly in her arms. She moaned and cried after being resuscitated, telling her husband that as she turned from locking the windows she beheld a spectre clad in long white robes that seized her in its embrace. She had only time, she said, to see that it wore a beard of snowy whiteness, when she fainted. The description of the spectre tallies with the appearance of the late Squire Du Bois. The squire was a Spiritualist and declared that he would revisit his home frequently after death.

At the Christian Missionary Alliance state convention at Williamsport, Pa., a remarkable contribution was taken up. Bicycles, rings, watches and babies were offered to help the cause of religion. Twenty-three children were offered by their parents, and 30 persons offered themselves for foreign lands. The cash pledges amounted to over \$10,000. Hypnotism and fanaticism are wonderful agents in a revival meeting, being substitutes for the sword and mental slavery.

To the divine truth we are in personal relation, as the flower is to the sun; and the higher man rises in his spiritual life the more conscious is he of the divine presence, which he obeys and which sustains him.—J. R. Buchanan.

Charcot, who did not disdain to avail himself of the resources of hypnotism, is shortly to be represented by the sculptor's art, M. Falguiere, who has lately executed so many commissions of this kind, being on the point of finishing a statue of the great French savant. Charcot, attired in his professor's robes, is shown standing with his hand laid on the head of a patient, who is apparently being hypnotized. M. Falguiere has reproduced faithfully the lineaments of his subject.

Tom Burnett married in the early spring and went to keeping house near Oak Level, in Graves county, Ky. Pretty soon he began to see sights about the house at night, which were not conducive to rest and sleep. Strange lights flashed about in the darkness, and he could not ascertain the cause, says the Mirror. He invited his neighbors in to see if they could solve the mystery; but they failed. It was a case of ghosts; and they made other demonstrations still more unpleasant, but not so terrifying. They attacked his wife in her sleep and took pins from her hair and unplaited the hair, all while she lay asleep. Burnett could not stand this, and last week he left the house to the ghosts and moved. Many of his neighbors have seen the nightly manifestations.

There are too many people in the world—too many, perhaps, among us here—who are not what they ought to be, because they are weak. They see what is right, and admire it; but they have not courage or determination to do it.—Charles Kingsley.

FOR NERVOUS EXHAUSTION USE HORSFORD'S ACID PHOSPHATE.

Dr. J. T. Atman, Nashville, Tenn., says: "I find it a most valuable agent in atonic dyspepsia and nervous exhaustion occurring in active brain workers."

LAKE BRADY CAMP.

Owing to our financial embarrassment it was not possible to employ many outside speakers for the season. Notwithstanding this our local corps has filled in and sustained our reputation for interesting lectures and conferences.

Mrs. McCaslin lectured on "Proofs of Immortality from a Scientific Standpoint." Chairman D. A. Herrick also gave an address on "Duties of Spiritualists and Mediums." And now Miss Maggie Gaule gives a history of her conversion from Catholicism to Spiritualism. Mrs. Carrie Twing sojourned with us only two days. Maggie Gaule followed Mrs. Twing with test seances.

Monday we bade farewell to Mrs. Crilley. During her stay here she held twelve public seances, giving on an average from eighteen messages and names, most of which were recognized. She left here for Lily Dale.

Our lyceums create much interest. Lessons in anatomy and physiology, by Mrs. McCaslin, with manikin illustrations, are the special features. Adults as well as children enjoy the lyceum. Mrs. Sadie Herrick has charge of the music and physical culture is usually led by Miss Mabel McCaslin.

Rev. A. J. Weaver of Mantua gave us an interesting lecture on "The Education of Mediums."

The woman's fair netted a handsome return for their untiring efforts.

We regret the illness of Alfred Kellogg, which necessitated his withdrawal from the management.—Corr.

THE NORTHERN CASSADAGA.

The Mediums' Northern Cassadaga association will hold its first annual camp at this point commencing August 1st to 15th, inclusive, and longer if the management desire. A great many noted mediums have already arrived and are enjoying boating, fishing and bathing and resting up prior to the commencement of the camp. Among the expected are Elsie Reynolds, materializing; Bangs Sisters, the Fosters, spirit photographing and physical light seances; Campbell Brothers, spirit artists; May Goodrich, lecture and tests; Will Langdon, physical and light seances; Dr. and Mrs. Vaughn, lecturers and healers; Amie and Katie Wheeler, materializing, trumpet and independent slate writing mediums; Dr. Arthur, the famous English physician and hypnotist, is already on the grounds and doing remarkable work. The blind, lame and halt are flocking to him from far and near. The grounds are in fine condition and management want to make this the banner camp of the season. To those bringing tents ground rent will be free, but the usual admission of 10 cents per day to the grounds will be charged. Meals served at the dining hall at reasonable prices. All inquiries can be sent to my address.

EMMA L. HOLMES, Sec'y,
Box 1745, Brainerd, Minn.

MICHIGAN CONVENTION.

The fourth annual convention of the Michigan State Spiritual association will be held in Lansing Aug. 10th, 1897, at 10:30 a. m., at J. O. A. M. hall, 111½ Michigan ave E. Reception committee will meet delegates at all incoming trains.

MAY F. AGNES, Sec.

"In Higher Realms" is just the book for the new convert who desires to learn the first principles of Spiritualism—the primary lessons in its philosophy and phenomena. It begins with the death of a mortal (synonymous with birth of the spirit) who tells his experience of dying and what follows, including a description of the lower and higher spiritual spheres. Price 25 cents.

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Drs. PEEBLES & BURROUGHS are Successful Specialists in all chronic diseases. Send name, age, sex, and a leading symptom and get an absolutely correct diagnosis of your case FREE. Write at once. Address, Box 177, Indianapolis, Ind.

Drs. PEEBLES & BURROUGHS, Indianapolis. Yours of the 8th at hand and will say that your diagnosis of my case is absolutely correct. Birmingham, O., E. D. GIBSON. May 10, '97.

SUNDAY SERMONS.

A DIGEST OF THE PULPITS.

Rev. J. R. Pendell of Worcester, Mass., delivered an interesting and instructive sermon at the Chenango Street M. E. church, Binghamton, N. Y., upon "Christian Citizenship." He took for his topic the Lord's prayer and defined each sentence therein, besides drawing a parallel with it in material life that was interesting. "Thy kingdom come" was defined as meaning righteousness, peace, joy among the nations. "Thy will be done" as subsiding all evil in the world. He closed with an appeal to do away with the saloons as means towards good citizenship and a new earth.

Rev. J. Cuckson of Boston made "Show Thyself a Man" serve as a text for a military sermon to the state cadets. He said that manhood in America has a type of its own, and is not a servile copy of the manhood of any other nation. In American manhood, strength is an important essential. Weakness of body or of mind are infirmities. But the real core of manhood lies neither in the body nor yet in the mind, for moral courage is greater than beauty or sagacity. The inspiring cause of mental and moral strength is religion. No man can achieve anything without faith in himself, faith in men and faith in God.

"The New Woman" was the subject of Rev. Dr. Hancher's sermon at the Grand Avenue church, Kansas City, Mo., Sunday night. It was based on the text, Matthew xxv:10, "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut."

The doctor said many good things of the fairer sex, but objected in every respect where they assumed masculinity. He accorded them all the rights of man, but wanted them to remain womanly. "Refinement is silver," he said, "modesty is gold, and delicacy a diamond." ~~Under this triad he~~ prophesied a higher achievement for the new woman than by imitating man in his ways.

Rev. F. S. Parkhurst, Methodist, of Rochester, N. Y., commenting on the competitive system in vogue, said although slavery has been abolished in the physical form, there is today a slavery that is more insidious and evil in its nature than the slavery of old. It is the slavery of the mind and soul to which a large part of the population are subjected and is one of the great social evils of our country. The physical slavery of old was not more degrading than the slavery of mind and heart of the present time.

He then referred to the strikes and offered as a palliative and hope more religion, quoting the text, "Bear ye one another's burdens."

"Thou shalt do no murder" was the text at the Tombs prison, New York, when Mrs. Nack and Martin Thorn, the alleged slayers of Guldensuppe, were present.

The woman who, it is claimed, lured her false lover to his death in the lonely cottage at Woodside, L. I., seems to be a doubly religious individual. Although not a Catholic, in the forenoon she attended mass in the city jail, and did not wince in the least when Father Smith took as his text from the gospel of the day, "Thou shalt do no murder." Later on she attended the Presbyterian service, which she listened to with the same respect that she had listened to the Catholic mass. At the afternoon song service Mrs. Nack sang hymns from a Moody and Sankey Hymnal, and when given a copy of the War Cry the pris-

oner used it as a fan in the effort to keep cool.

On the other hand, Martin Thorn turned a deaf ear to all the preachers. He remained in his cell and spent the day reading the Sunday newspapers. He seems to take great satisfaction in reading the various accounts printed about the unravelling of the great murder mystery and the proceedings in the courts and before the grand jury.

"There is a certain class of people," said Dr. Love of St. Paul's Reformed church, Kansas City, Kan., "who are always prating about the faults and shortcomings of others, and trying to correct them, but never discover their own great deficiencies. The chronic faultfinder is an intolerable nuisance." But he does not confine all the faultfinders to the male sex. He says a chronic faultfinding wife or woman makes a household very uncomfortable. Men don't want to stay in it any longer than they must. Even the children prefer some place else than a home where day by day and hour by hour they are told only of their faults and wrongdoings. It is a well known fact that constant faultfinding sours the nature, spoils the temper and destroys love for home. The wife or mother—head of the family—makes a great mistake if she hopes to correct the faults of the children or other members by constant faultfinding.

"I want to emphasize, therefore, that continuous attempts to pull moths out of other people's eyes is a most pernicious habit. A wolf once attempted to preach, but all he did was to denounce sheep-stealing. It proves that faultfinders are so by virtue of being themselves faulty, and the only remedy therefore is self-study and self-culture."

Dr. T. H. Cleland of Duluth, Minn., in a sermon devoted largely to human character, says: "Sin is not in things, but in men's misplacing things. Money is a blessing. But the love of it works unlovely deeds, hardens the heart of the possessor and fills with envy, hatred and wrong those that do not have it. Man, immortal man, spoils the earth by making it his heaven, mars his immortal destiny by trading it for a tin toy, a painted gewgaw. When we see suffering, we see nature trying to right things. When we enter the wards of prisons, madhouses and hospitals, we see nature squaring her account with sin."

"The highest glory does not consist in never falling and never falling, but in rising to a higher plane. To lose, to suffer, even to die for a good cause is beautiful. It would not be beautiful to keep money and lose character; to keep life and lose that which is more than life."

"The beauty and success of life is in fitting itself into God-appointed place for which we are qualified."

"We do not require to have genius, or to possess wealth, but to do our duty well for which we have capacity and where we are placed."

Rev. J. Q. A. Henry of the LaSalle Ave. Baptist church, Chicago, recently took up the subject of marriage and divorce on which to build a sermon. He said that modern marriages of convenience, appearance, station and money give rise to easy and trivial divorce. The Christian conception of marriage is destiny; union of two congenial souls; a world-without-end covenant; one flesh, implying unity of purpose, interest and responsibility. The obedience of woman to man is limited by truth and love. No woman is expected to obey in all instances. The obligations are mutual; husband and wife are one flesh. Marriage means mutual love, joy, help and respect. Only the obedience of pure love is required. Religion is the root of purity and character." Among the advice to young women he says: "Many women of to-

"DIRT DEFILES THE KING." THEN

SAPOLIO

IS GREATER THAN ROYALTY ITSELF.

day would do well to study the character of Vashti as to modesty, purity and self-sacrifice. Maidenly modesty and womanly blush are becoming things of the past. Literature, theaters and social customs are creating prudery, boldness and immodesty. Delicate modesty is the fragrance of the flower and the blossom of the peach. Fairer than the blush of the rose is the blush of maidenly purity. No immodest dress ever covered a modest woman."

LOOKOUT MOUNTAIN CAMP—CHATTANOOGA.

Through the kindness of the management of the Unitarian church, Chattanooga, two rousing massmeetings were held in that city July 13 and 15. On both occasions the church was packed to the doors.

On the evening of the 13th the lecture was by Francis B. Woodbury, who chose for his subject, as applicable to the time and occasion, "The Religion of the Poets."

The Chattanooga Netws said in its issue of the next morning: "It was an able effort." Mrs. Jennie Hagan Jackson improvised on this occasion seven beautiful poems, captivating her audience, as did Mrs. A. E. Thomas of Newport, Ky., with spirit communications, clear and distinct.

The program on the 15th was listened to by many Baptist young people, as thousands were in town attending a convention. Mrs. J. H. Jackson delivered an eloquent discourse on "Spiritualism—What It Teaches in Regard to This Life and the Life to Come." Mrs. A. E. Thomas surpassed all former efforts and gave excellent evidence of spirit return. Rev. Mr. Ham, the pastor of the church, was present, and cordially welcomed all.

F. B. WOODBURY.

SUMMERLAND BEACH.

The board of trustees met at the auditorium and held a business meeting for the purpose of subscribing money to pay speakers and test mediums. Dr. Schemerhorn of Akron, who is a fine speaker and test medium, was with us from Wednesday, July 21st, to the 29th. The board and audience responded to the call of J. F. Grove and subscribed liberally. We feel very much encouraged.

The people of this vicinity are hungering and thirsting for the truths of spirit return. A good trumpet medium or an independent slate writer, as well as a trance and business medium, could do well here. There are good hotel accommodations and plenty of tents for rent. We also have ice cream and refreshment stand, a feed stable, plenty of good water, boats and toboggan slide, and a beautiful grove, only one-half mile east of Millersport on the T. & O. C. R. R. A hack runs daily to convey the people to the grounds for ten cents.—Corr.

THE LOST PLEIAD.

The Lost Pleiad was one of the Pleiades (Alcyone, Celeno, Electra, Maia, Merope, Sterope, Taygeta), in the constellation Taurus. The scholiast on the Phenomena, a poem by Aratus, says the Lost Pleiad was Electra, and that it disappeared at the fall of Troy. Another account says it was Merope and that it seemed to move away suddenly like a comet toward the north pole and beyond, and became the third star in the handle of the asterism called "the great dipper," where it re-

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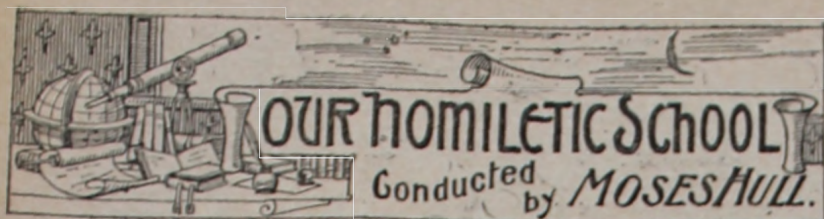
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LESSONS IN LOGIC.

In logic much depends on the use of the right word in the right place. Every sentence should be clothed in words expressing exactly the idea intended to be conveyed; thus a great many misunderstandings would be avoided. Our language is the most composite language in the world, and hence has more ambiguous words in it than any other. Such words should be avoided, or used in only such sentences as would make their meaning apparent.

I remember of having heard two ministers debate many hours on the meaning of the preposition *for*. In the text, "Repent and be baptized every one of you in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord, our God, shall call."

One of these ministers contended that the meaning of the word *for* was "in order to obtain the remission of sins." The other contended that it meant "because of having obtained the remission of sins." He contended that if the text were shorn of ambiguity it would read, "Repent and be baptized every one of you because you have obtained the remission of sins." The other ridiculed the idea of repenting of having obtained the remission of sins. The other took up the second "for" for the promise is unto you and to your children; that is because the promise is to you and to your children. Thus they debated hour after hour, and the audience, as is usual in such cases, retired no wiser for having heard the debate.

The word *fast* may mean swift; it may mean secure, or it may mean abstinence from food. In speaking or writing for the public, one should always be careful to use only such words as convey the thoughts he is thinking while he is speaking or writing.

The word *church* may apply to a building of brick, wood, or stone; it may apply to a congregation assembled for worship, or a whole religious fraternity of a certain faith. It is impossible to tell what is meant by the word unless it is attended by some qualifying word or phrase. If I say the brick church, my hearers know I am talking of a building made of brick. If I say the Catholic church I may mean a brick house, a stone house, a definite congregation assembled for worship, or a whole religious fraternity which gives itself that title. If I say Mr. Gilmore, who was once a Methodist minister, went over to Rome, I may mean he took a journey to the seven-hilled city, or I may mean he joined himself to the people called Catholics.

The term *house* may mean a building of any size or kind, from a dog kennel or chicken coop to a cathedral; it may mean either department of the house of congress, or it may mean a business firm. I remember of a party going to a store to borrow a rake to rake up some coal; the proprietor of the firm answered in a jocular manner, "We have a number of rakes around this establishment, but I fear none of them will be willing to be hauled over the coals." The term *bench* may signify a seat, or it may signify the judges of a court. *Board* may mean a piece of lumber or it may signify a

place of trading, the place where you eat, or a number of men selected to transact certain business.

This list might be extended indefinitely, but this is enough to illustrate the fact that there are numerous opportunities to put a word into a sentence which may be interpreted entirely different from the intended meaning. Such words should be used very sparingly by the one who wishes to be understood. Such words are called words of ambiguous meaning and should be generally avoided.

TERMS.

In a former lesson I told the reader the difference between a singular term and a general term. I hope all who are interested in the science of reasoning will review these points. A singular term refers to a single person or thing, while a general term refers to a class. The term *quadruped* is a general term and refers to any animal that goes on four legs. The term *vertebrate* refers to everything that has a backbone. Mountains, rivers, valleys are general terms.

Classification of things are absolutely necessary, for if things were not classified every individual thing would require to be investigated separately, or little would be known about many things. Classification of things means the separating of things which are not alike, and the putting of things together which are alike.

All metals can, in some respects, be classed together. They are all heavy; the most of them are ductile; they are nearly all fusible. In other respects they will not go in the same class. In color gold could not be classed with iron, but it would class with dandelions. Grains, fruits, vegetables and meats can all be classed as food.

Things may be classified in one respect and widely different in others; thus arsenic and milk can be classified in color; in other respects one is classed as poison, the other as food. In still another respect milk is poison and arsenic may be food. Milk injected into the veins will result in blood poisoning while it has been said that arsenic is sometimes injected into the veins with beneficial results. Cotton and seafoam can be classified in color, but in no other respect. Steel and quills do not belong in the same class, but when steel is worked up into pens it can be classed with those quills which are made into pens; they are now both to be used to spread the signs of thoughts with ink upon paper.

A person acquainted with botany might be suddenly transported to central Africa; he might be entirely unacquainted with the fauna and flora of that country, yet he would know what animals or what plants to make his breakfast on. If he were to watch the habits of the animals he would soon find out which ones lived on fruits, vegetables and nuts, and which were carnivorous. He would know it is always safe to eat sparingly of the former and never safe to eat the latter. He also knows the seeds of grasses the world over are food for man and beast. So, if he found anything of the grass kind, from our own Indian maize to millet or timothy, he knows the seed of that, when properly ground and prepared is food. MOSES HULL.

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DR. GEORGE W. CAREY.

Dr. Carey, from whose pen an article appears in another column, is a native of San Jose, Cal., a reformer, lecturer, and writer on economic subjects. He is identified with our cause in various ways.

Not being able to accept simple renewals with premiums for 25 cents, we have been compelled to withdraw the offer. We trusted our patrons would take advantage of our liberal offer and send us a few new subscribers, considering that there is nothing in it for us at such a rate; but instead of so doing they began to further their own interests with it exclusively, and forced us to drop it.

WHAT IS LOVE?

In *Light of Truth* of July 3 Conna May Morris, under the heading of "Love," takes the position that only mother love is divine love—that other love is evil—which I think is wrong. The love spoken of is also divine. All love is divine and is of God. And love never ruins, never blackens, human souls. On the contrary it elevates, and purifies and ennobles—makes better and stronger. Aye, even if disappointment comes, even if one has loved and lost, even then, if it be love, then the one loving has been benefited. The trouble is we are not guided by love—if we were we would never be deceived—but let other feelings and false teachings lead us astray. This is the result of our ignorance.

Love will ever protect, ever help, always comfort, and anything that does otherwise is not of love, and should not be called such.

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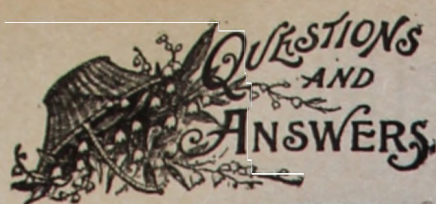
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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—I often feel terror-stricken or as if in distress about something, yet there is no visible reason for it. All is working smoothly with me, and I have no real cause for complaint. What is it?—Scribe.

Answer.—It has been said that we may have evils more fanciful than real. But there must be some visible cause for this, even if but due to a temperament that is susceptible to gloom when sympathizing with others in distress. Such, however, is only temporary. But in the foregoing it seems to be a matter of repeated occurrence, and is consistent, despite the fair weather on the outside. Nor has this party any uneasy conscience. He sleeps well, as he informs us, and is willing that all his actions should be known to the world. Nor has he any mediumship to his knowledge, which makes it all the more puzzling. Perhaps he is a sensitive or medium in budding—genius suffering beneath an unspiritual covering—one not yet brought into harmony with his higher development—his new spirit body. We know the latter to be possible; for a man might reform an old habit, and yet carry the effects for a long time after the reform has begun. This is due to the physical requiring time to outgrow the evil effects—the old blood and tissue. Physiologists claim that it takes seven years to make this change. Perhaps it will require seven years also for the physical body to become spiritualized in accord with a reform suddenly undertaken by the spirit or soul. We imagine a sudden budding of mediumship or a higher phase of it in the soul or spirit would have a like effect on the body. It is said that a purified spirit or soul demands a clean abode. It is possible then that a new talent or gift suddenly ripening in the soul would make it gloomy when finding itself unable to manifest through its exterior covering. The feeling of terror or distress under such circumstances would seem natural. It is therefore not the exterior man that is suffering, but the interior, despite the fact that everything is working smoothly in the mortal. The interior or new man cares little for material conditions, unless directly discomforting to the physical, which, too, hurts the spirit. But a new spirit needs a new body, and our questioner is most likely in this straight. Well, that is not as bad as if he had a guilty conscience or had some calamity bearing on him, which the soul is sensing in advance. Of course, it may be the latter, but circumstances do not point that way. We are inclined to hold to the other theory—that of budding mediumship or genius—and which will work through the old body to a sufficient extent to be utilized, and by degrees purify the old domicile in accord with its own higher attainment and position in the world of souls.

Question.—What constitutes medial perfection?—Junior.

Answer.—Medial perfection is reached when the instrument has sloughed off all discords existing in connection with that quality which constitutes its mediumship. A "spiritual gift" per se is the spiritualization of any active physical sense. The sense of sight, for example, spiritualized, becomes clairvoyance; that of hearing, clairaudience; that of feeling, clairsentience.

The first makes the seer; the second the test medium; the third, the psychometrist. Many, however, possess more than one, and become greater mediums than those possessing only one gift. Clair tasting makes the best diagnoser of diseases, though this gift is often so interblended with either one or more of the other gifts that they seem as one. Clairsmelling is the rarest of the gifts, though generally existing in connection with one or more of the others, and also lost in the exercise of the combination. Inspiration, though apparently a brain effect, is dependent or based on one or more of the foregoing, only that the sensations are concentrated for a brain effect, which becomes what we call thought or thoughts. Now, these brain effects or "impressions" may or may not be perfect, or as the inspiring spirit originally precipitates them. The fault lies with the medium, not the spirit. The blood and nerves are the channels through which all sensations flow, and the blood and nerves are affected by our thoughts just as the thoughts are affected by them in spirit intercourse. Our passions or weaknesses are conscious principles, and live in the heart and brain, just as the spirit or soul does, and constitute our discords or imperfections, so-called. When exercising our mediumship the spirit acting comes en rapport with the whole of the gift or gifts that constitute our phase, and his thoughts, however pure, logical or profound, will become more or less contaminated by these discords, and reflect themselves on the brain accordingly. Now, all forms of selfishness affect the blood, and sensualism the nerves; and as medial perfection is dependent on a healthy arterial and nervous system, and the latter on moral health, it is self-evident what constitutes medial perfection.

Question.—I am practicing psychometry with good results, but when centering my mind on one certain individual I begin to think of everything else but that person; and when thinking of another I invariably fall into a deep slumber—almost becoming benumbed—thus get nothing. Now, neither are intemperate, nor sensual. What causes these effects on me?—Reader.

Answer.—While you may not obtain anything definite concerning these two individuals, you can record the first as a being not yet self-centered or individualized in soul, though in no wise lacking in moral qualifications. Your continued thinking shows that he or she is not inactive mentally, and may be a student, yet undeveloped to a point where any claim to genius or a fixed purpose in life can be made, having neither discords nor talents that leave a definite impress on your sensibility. The second case may be of a similar order, only that his or her mentality is yet dormant—not sufficiently aroused to excite your mental powers to activity and no discords to disturb your sleep. He or she is a soul still in the animal state—sweetly dreaming to await an awakening in spirit, if not aroused by circumstances before transition takes place.

Question.—I am not a clairvoyant, and yet when intently looking at certain people—be they ever so large—they seem smaller than those around them, and vice versa. What is this?—Veritas.

Answer.—That is a sort of mental clairvoyance. You are seeing them with the mind's eye or with the soul; or better said, they are reflecting themselves to your mental eye as they really are; i. e., in spirit. A selfish man will always appear small among those around him to the spirit eye, and is often prophetic of what will befall him if he does not reform. Thus a little being, who is all soul—all love or charity—may appear grand and glorious to the spiritual eye. Thus it may be stated in this way: If one, however pretentious, looks small to

you, it indicates that he is small in soul or selfish; and if one, however unpretentious, looks grand, he is grand or soulful. That is the phase of clairvoyance which nearly everybody has, only that its application is not understood.

Question.—A lady friend on retiring at night sees the forms of spirits appear in plain dress, females in plain calico dresses, males in plain garbs. She also sees the forms of different animals appear before her, on several occasions she saw birds alight on her table. Is it materialization or clairvoyance?—C. K.

Answer.—This is clairvoyance, but still on the material plane. As she rises in spirituality she will see spirits in higher spheres, and may thereby judge of her own elevation. Spiritual aspiration, study and good deeds will lead her upward and prepare her for a higher transition at death.

I.—Your trouble is partially due to lack of experience and to lack of development. The formation of your questions also shows a lack of grammatical knowledge, which may be the reason of your imperfect spirit impression.

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Tesla's utterances about wireless telegraphy recall the fact that an Italian some time ago claimed its invention and application in numerous experiments. His name is Guglielmo (William) Marconi. He even succeeded in transmitting signals through a hill. These first experiments remained the secret of the family circle till he went to London last year with his mother, who is an Englishwoman. There he soon attracted the attention of the director of the telegraphic service in England, who gave a lecture, which Marconi illustrated with his experiments. Private and public experiments soon followed. Some were given in the ministry of war and others in the general postoffice, in the presence of high authorities. The experiments were made with the primitive apparatus made in Italy, and yet, even then telegrams were sent to very great distances in all directions and also through a little hill. Since then Marconi has been enabled to improve his original apparatus and hopes soon to send telegrams through hills and rivers by his new method of telegraphing. Dr. J. B. Campbell of Fairmount, Cincinnati, also lays claim to prior discovery. The doctor says he can prove it by his encyclopedia, published a number of years ago.

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OBITUARIES.

Passed to spirit life in San Jose Cal., June 12th, 1897, G. W. Wilson, aged 60 years, and 9 months. A Spiritualist for many years. A soldier during the war.—F. L. Bigelow.

The transition of A. H. Trickey, a young medium of Columbus, O., occurred through a sad railroad accident July 16th. Services were held at Troy, O., by the writer.—J. B. Everett.

Mrs. Elsie Porter, aged 48, of Flint, Mich., passed to the higher life July 9th. Besides the husband there are two sons and two daughters. They have the full knowledge of the truth of Spiritualism. Grand and beautiful thoughts were given at the funeral by Mrs. Martha E. Root of Bay City.—Mrs. E. M. Post.

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